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Altar Book









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ALTAR BOOK

OF THE

NORWEGIAN EVANGELICAL LUTHERAN CHURCH

WITH

SCRIPTURE LESSONS AND COLLECTS

A TRANSLATION



MINNEAPOLIS, MINN.
AUGSBURG PUBLISHING HOUSE

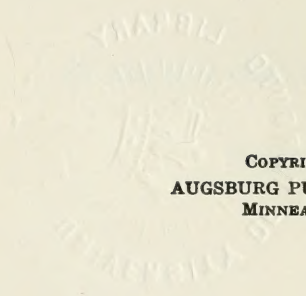
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TRANSLATOR'S NOTE.

EDITION OF 1902.

THE following translation of the Norwegian Lutheran "Alterbog" has been made at the request of the Publishing Committee of the United Norwegian Lutheran Church. According to the instructions of this Committee the translation has departed from the text of the "Alterbog" by following the Orders of Service in the American edition of "Landstad's Salmebog"; by incorporating that Form of the Litany which is used in the English-speaking Lutheran Churches of this country; by introducing a Form, prepared by Rev. G. Hoyme, for the Installation of a Pastor, and a Form for the Installation of Church Officers, taken from the Orders for Ministerial Acts as contained in the General Council "Church Book"; and, in a few instances, by adopting such expressions as accord with the usages of the United Norwegian Lutheran Church.

E. G. L.

EDITION OF 1915.

IN the present edition of the Altar Book that of 1902 has been carefully revised. The text is brought into conformity with that of the Lutheran Hymnary, and includes other matter recently added to the "Alterbog." The endeavor has been to make a complete English Altar Book. The edition has been prepared under the direction of the Publication Committee of the United Norwegian Lutheran Church of America.

C. O. S.

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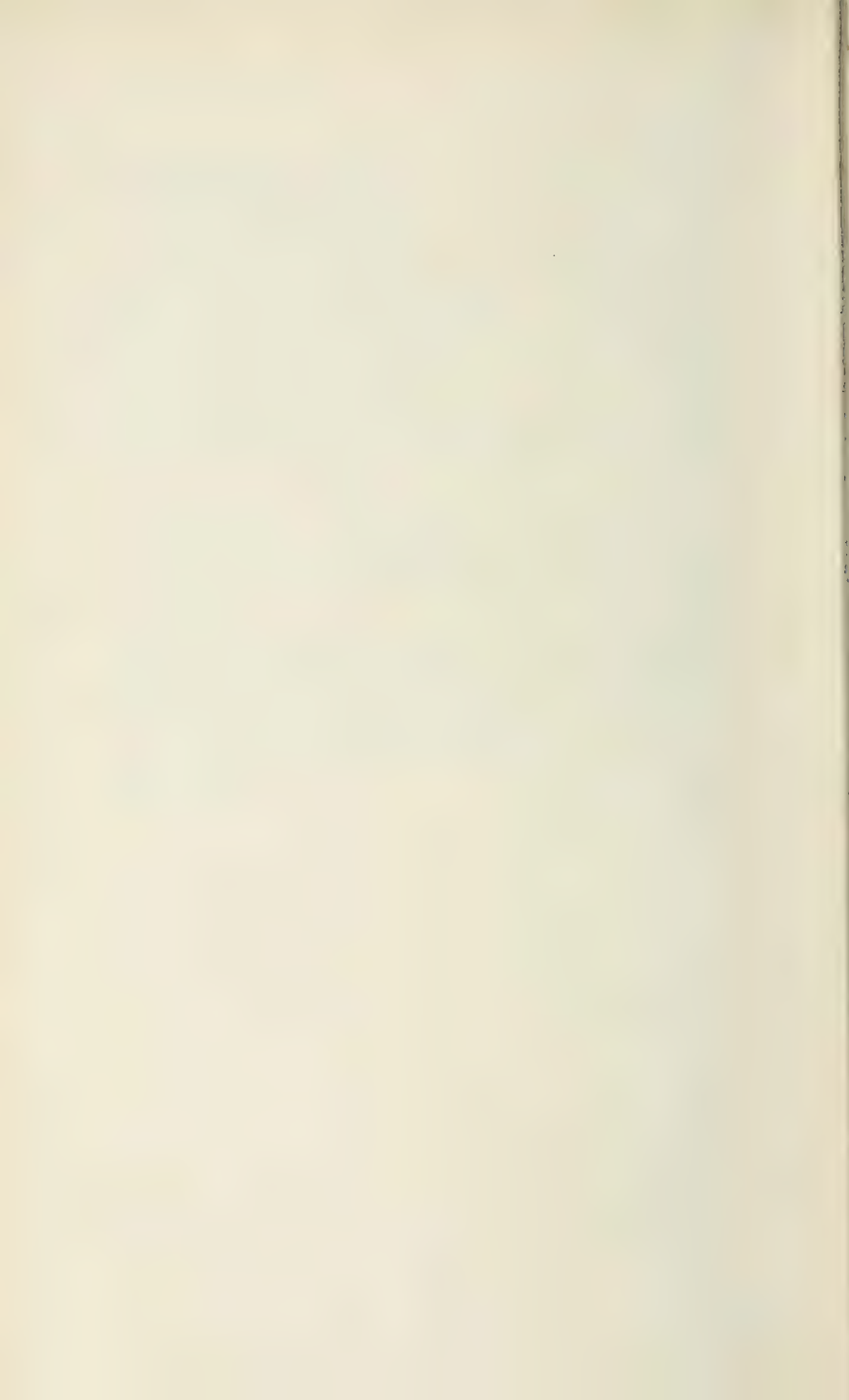
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PART I

THE ORDERS OF PUBLIC
WORSHIP



Morning and Evening Worship

THE ORDER OF MORNING SERVICE.

¶ *While a Prelude is being played, the Pastor proceeds to the Altar and kneels before it. He remains in this position while an Assistant reads:*

1. THE OPENING PRAYER.

O Lord, our Maker, Redeemer, and Comforter, we are assembled in Thy presence to hear Thy holy Word. We pray Thee so to open our hearts by Thy Holy Spirit, that through the preaching of Thy Word we may be taught to repent of our sins, to believe on Jesus in life and in death, and to grow day by day in grace and holiness. Hear us for Christ's sake. Amen.

¶ *The Pastor rises and stands facing the Altar.*

2. HYMN.

¶ *The contents of this Hymn may be determined by the season of the Church Year. On ordinary Sundays the Hymn may be a general Hymn of Prayer.*

3a. THE CONFESSION OF SIN.

¶ *The Pastor, turning to the Congregation, shall say:*

Let us bow before the Lord and confess our sins.

¶ *Then the Pastor, kneeling before the Altar, shall say:*

Almighty God, our Maker and Redeemer, we poor sinners confess unto Thee, that we are by nature sinful and unclean, and that we have sinned against Thee by thought, word, and deed. Where-

fore we flee for refuge to Thine infinite mercy, seeking and imploring Thy grace, for the sake of our Lord Jesus Christ. Amen.

Or:

O most merciful God, who hast given Thine only begotten Son to die for us, have mercy upon us, and for His sake grant us remission of all our sins: and by Thy Holy Spirit increase in us true knowledge of Thee, and of Thy will, and true obedience to Thy Word, to the end that by Thy grace we may come to everlasting life, through Jesus Christ, our Lord. Amen.

3b. THE KYRIE.

¶ *The Congregation shall sing or say:*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Or:

O God, the Father in heaven,
have mercy upon us.

O God, the Son, Redeemer of the world,
have mercy upon us.

O God, the Holy Ghost, true Comforter,
have mercy upon us.

3c. THE ABSOLUTION.

¶ *Then shall the Pastor turn to the Congregation and say:*

Almighty God, our heavenly Father, hath had mercy upon us, and hath given His only Son to die for us, and for His sake forgiveth us all our sins. To them that believe on His name, He giveth power to become the sons of God, and hath promised them His Holy Spirit. He that believeth, and is baptized, shall be saved. Grant this, Lord, unto us all.

4. THE GLORIA.*

¶ *Then shall the Pastor turn to the Altar and chant or say:*
Glory be to God in the highest!

¶ *Then shall the Congregation continue, singing:*
And on earth peace, good will toward men!

¶ *On the three great Festivals the Congregation shall then sing the Hymn:*

“All glory be to God on high.”
(During Lent the Gloria may be omitted.)

5. THE COLLECT.

¶ *The Congregation shall rise and stand until the Epistle is read.*

¶ *Then shall the Pastor turn to the Congregation and chant:*
The Lord be with you!

¶ *The Congregation shall sing:*
And with thy spirit!

¶ *The Pastor shall then chant:*
Let us all pray!

¶ *Then shall the Pastor, turning to the Altar, chant the Collect for the day.***

¶ *The Collect ended, the Congregation shall sing:*
Amen.

6. THE EPISTLE (OR LESSON).

¶ *The Pastor, turning to the Congregation, shall read the Epistle for the day, announcing it as follows:*

The Epistle for (*here he shall name the day*) is

* If the Pastor cannot sing, or lacks suitable voice, this and like portions in the Service may rather simply be spoken.

** The Texts and Collects set apart for Epiphany are used in case this day falls upon a Sunday.

written in the ——— chapter of ———, beginning at the ——— verse.

¶ *The Epistle ended, the Pastor shall then say:*

Here endeth the Epistle (or Lesson).

7. HYMN.

¶ *This Hymn shall correspond to the Epistle or be a Hymn of Praise.*

8. THE GOSPEL.

¶ *The Pastor, turning to the Congregation, shall say:*

The holy Gospel is written in the ——— chapter of St. ———, beginning at the ——— verse.

¶ *The Congregation shall here rise and remain standing until the Confession of Faith has been said.*

¶ *Then shall the Pastor read the Gospel for the day.*

¶ *The Gospel ended, the Pastor shall say:*

Here endeth the Gospel.

¶ *Then shall the Congregation sing:*

Praise be to Thee, O Christ!

Or:

God be praised for His glad tidings!

9. THE CONFESSION OF FAITH.

¶ *The Pastor shall say:*

Let us confess our holy faith.

¶ *The Pastor shall turn to the Altar and, together with the Congregation, he shall say*

THE APOSTLES' CREED:

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord;
Who was conceived by the Holy Ghost, Born of

the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The Holy Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting.

¶ *The Congregation shall sing:*

Amen.

10. HYMN.

¶ *Then a Hymn shall be sung, during which the Pastor shall enter the Pulpit.*

¶ *After the Hymn shall follow:*

11a. THE SERMON.

¶ *On entering the Pulpit, the Pastor shall offer a Prayer introductory to the Sermon, but shall not close it with the Lord's Prayer.*

¶ *On the three great Festivals and on Ascension Day, a stanza of a Hymn appropriate to the occasion shall be sung, before the Gospel is read.*

¶ *The Text for the day shall then be read, after which the Sermon shall be preached.*

¶ *The Sermon shall close with the Lesser Gloria.*

Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen.

11b. THE GENERAL PRAYER

shall then be pronounced.

Either:

Everlasting and merciful God, we beseech Thee in the Name of our Lord Jesus Christ:

Look in mercy upon Thy Church. Protect it, and sanctify it by Thy truth. May Thy Word be taught in its purity and Thy Sacraments be rightly administered. Grant unto Thy Church faithful pastors who shall declare Thy truth with power and shall live according to Thy will. Send forth laborers into Thy harvest, and open the door of faith unto all the heathen and unto the people of Israel. In mercy remember the enemies of Thy Church and grant to them repentance unto life.

Let Thy protecting hand be over our nation and country and over all who travel by land or water. Prosper what is good among us, and bring to naught every evil counsel and purpose. Protect and bless Thy servants, the President of the United States, the Governor of this Commonwealth, our Judges and Magistrates, and all others in authority. Fit them for their high calling by the gift of the Spirit of Thy wisdom and fear, that we may lead a quiet and peaceable life, in all godliness and honesty.

According to Thy promise, O God, be Thou the Defender of the widow and the Father of the orphan. Relieve and comfort the sick and the sorrowful. Graciously help those who are assaulted by the devil and who are in peril of death. Be the strength of those who are suffering for the sake of Christ's name. Grant that we may dwell together in peace and prosperity. Bestow upon us good and seasonable weather. And bless us with upright Christian counsel in all that we undertake.

Especially do we commend to Thy care and keeping this Thy congregation which Thou hast bought with a great price. Keep from us all offenses, and bind us together in the unity of Thy holy love. Grant that the little ones who are baptized in Thy Name may be brought up in Thy fear. (Bestow the power of renunciation and faith upon the hearts of the young who are to be confirmed in their bap-

tismal covenant.*) And at Thy Table give unto those who there commune with Thee peace and life everlasting.

Be merciful, O God, unto all men, according to Thy great love in Christ Jesus, our Lord. And, when our final hour shall come, grant us a blessed departure from this world, and, on the last day, a resurrection to Thy glory. Amen.

Or:

Almighty and everlasting God: we return thanks unto Thee and praise Thy holy Name, for Thou art good and Thy mercy endureth forever. Thou hast created us, and Thou dost sustain us. Thou hast redeemed us, and Thou dost sanctify us. Thou givest bread for the body, and dost refresh the soul with Thy salvation. Thou takest away the burden of our sins, dost comfort us in every sorrow, and dost bless us abundantly above all that we can ask or think. Unto Thee be glory in the Church forevermore.

O Lord God, we are unworthy of the least of all Thy mercies and of all Thy truth. We have sinned against Thee, have disobeyed Thy holy law, and have not honored Thy Name before our fellow-men. We pray Thee for the sake of Jesus Christ, our only Mediator, to forgive us all our sins, to cleanse us from all unrighteousness, and to grant us Thy Spirit, that we may walk before Thee in holiness and righteousness all our days.

Look in mercy, O God, upon Thy Christian Church, to grant unto it unity and strength. Awaken those who are asleep, bring back those who have gone astray, and gather into the fold the fulness of the Gentiles and the remnant of Israel. Uphold by Thy mighty hand all authority among men, and make all government a blessing unto the people.

* The words enclosed in this parenthesis are to be used when a class is being prepared for confirmation.

Graciously protect our beloved land, the President of these United States and his counsellors (*the Houses of Congress now assembled), the Governor of this Commonwealth, and all our Magistrates. Bless our beloved Church throughout its fellowship, and protect in Thy wisdom our schools and institutions of learning that they may be ruled by Thy Spirit. Bless the holy estate of marriage and grant that our children may grow up in Thy fear. (**Bestow the power of renunciation and faith upon the hearts of the young who are to be confirmed in their baptismal vow.) Let Thy blessing rest upon the fruits of the earth, upon all honest toil, and upon every honorable pursuit. Feed the poor and hungry, and bless the cheerful giver. Comfort and help the widow and fatherless, all sick and sorrowful, and all who are in the anguish of death. Have mercy, O Lord, upon all men.

We praise and bless Thy Holy Name, and return thanks to Thee for Thy servants who have departed this life in Thy fear, and now share the joys of Thy heavenly kingdom; we humbly beseech Thee, grant us with them to live in Christ and to die in Him, to the end that we may finally attain unto the Resurrection of Life. Amen.

(Here follow prayers for the sick, for whom the intercession of the Church is desired; prayer for those whose bans have been proclaimed; to be introduced somewhat as follows: In our prayers we would include further these whose marriage bans have been proclaimed, N. N., after which the petition shall follow.)

¶ *The General Prayer shall close with the Lord's Prayer.*

THE LORD'S PRAYER.

Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily

*To be used when Congress is in session.

**To be used during the time of preparation for Confirmation.

bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *The Pulpit Ministration shall then close with the Apostolic Benediction.*

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

12. HYMN.

¶ *The Hymn ended, the Offerings may be gathered, during which an anthem may be sung or an interlude played.*

¶ *Holy Baptism shall then be administered, before and after which a baptismal Hymn shall be sung.*

(The Catechisation of the Young may here take place. This shall begin and close with appropriate Hymns.)

13. HOLY COMMUNION.

¶ *When Holy Communion is to be celebrated, it shall be introduced with*

A COMMUNION HYMN,

or, when the Congregation desires it, the following:

PREFACE.

¶ *The Pastor, turning to the Congregation, shall chant:*

The Lord be with you!

¶ *The Congregation shall rise and sing:*

And with thy spirit!

The Pastor:

Lift up your hearts unto the Lord.

The Congregation:

We lift up our hearts unto the Lord.

The Pastor:

Let us give thanks unto the Lord, our God.

The Congregation:

It is meet and right so to do.

¶ *The Pastor shall then turn to the Altar and chant:*

It is truly meet, right, and salutary, that we should at all times, and in all places, give praise unto Thee, Holy Lord, Almighty Father, Everlasting God, through Jesus Christ, our Lord. Therefore, with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee and saying:

¶ *The Congregation shall sing:*

THE SANCTUS.

Holy, holy, holy, Lord God of Sabaoth; Heaven and earth are full of Thy glory; Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

¶ *The Communicants shall gather about the Altar, and remain standing, while the Pastor, turning to the Congregation, shall say:*

14. THE EXHORTATION BEFORE COMMUNION.

Dear friends in Christ! In order that you may receive this Holy Sacrament worthily it becomes you diligently to consider what you must now believe and do. From the words of Christ: "This is my Body, which is given for you"; "This is my Blood, which is shed for you for the remission of sins"; you should believe that Jesus Christ is Himself present with His Body and Blood, as the words declare.

From Christ's words, "For the remission of sins," you should, in the next place, believe that Jesus Christ bestows upon you His Body and Blood to confirm unto you the remission of all your sins. And, finally, you should do as Christ commands you when He says: "Take, eat"; "Drink ye all of it"; and, "This do in remembrance of me." If you believe these words of Christ, and do as He therein has commanded, then have you rightly examined yourselves and may worthily eat Christ's Body and drink His Blood for the remission of your sins. You should, also, unite in giving thanks to Almighty God, the Father of our Lord Jesus Christ, for so great a gift, and should love one another with a pure heart, and thus, with the whole Christian Church, have comfort and joy in Christ our Lord. To this end may God the Father grant you His grace; through the same, our Lord Jesus Christ. Amen.

¶ *Then shall the Pastor Say:*

Let us all pray!

¶ *As many of the Communicants as can be accommodated shall kneel about the Altar Circle. The remaining Communicants, and the Congregation, shall rise and remain standing while the Lord's Prayer and the Words of Institution are intoned.*

¶ *The Pastor, turning to the Altar, shall chant:*

15. THE LORD'S PRAYER.

Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever.

¶ *The Congregation shall sing:*
Amen.

¶ *Then shall the Pastor chant:*

16. THE WORDS OF INSTITUTION.

Our Lord Jesus Christ, in the night in which He was betrayed, took BREAD; (a) and when He had given thanks, He brake it and gave it to His disciples, saying, Take, eat; this is my Body, which is given for you; this do in remembrance of me.

(a) *Here he shall take the Plate with the Bread in his hand.*

After the same manner, also, He took the CUP, (b) when He had supped, and when He had given thanks, He gave it to them, saying, Drink ye all of it; this cup is the New Testament in my Blood which is shed for you, and for many, for the remission of sins; this do ye, as oft as ye drink it, in remembrance of me.

(b) *Here he shall take the Cup in his hand.*

17. THE DISTRIBUTION.

¶ *Then shall the Pastor, beginning at the right, give the Bread to the Communicants, saying to each one:*

This is the true Body of Christ.

¶ *He then gives the Cup to the Communicants, saying to each one:*

This is the true Blood of Christ.

¶ *A Communion Hymn is sung by the Congregation during the Distribution.*

¶ *The Distribution ended, the Pastor, turning to the Communicants, shall say:*

Our crucified and risen Lord, Jesus Christ, who now hath bestowed upon you His holy Body and Blood, whereby He hath made full satisfaction for

all your sins, strengthen and preserve you in the true faith unto everlasting life. Peace be with you. Amen.

18. A HYMN OF THANKSGIVING.

19. THE COLLECT OF THANKSGIVING.

¶ *The Pastor, turning to the Congregation, shall chant:*

The Lord be with you!

¶ *The Congregation, standing, shall sing:*

And with thy spirit!

¶ *The Pastor shall chant:*

Let us give thanks and pray.

¶ *Then shall the Pastor, turning to the Altar, chant:*

We thank Thee, Lord God Almighty, that Thou hast vouchsafed to refresh us with these Thy salutary gifts; and we beseech Thee, of Thy mercy, to strengthen us through the same in faith toward Thee, and in fervent love toward one another; through Jesus Christ, Thy Son, our Lord.

¶ *The Congregation shall sing:*

Amen!

20. THE BENEDICTION.

¶ *The Pastor, turning to the Congregation, shall chant:*

The Lord be with you!

The Congregation:

And with thy spirit!

The Pastor:

The Lord bless thee, and keep thee. The Lord make His face shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace.

¶ *The Congregation shall sing:*
Amen, Amen, Amen.

21. CLOSING HYMN.

22. THE CLOSING PRAYER.

¶ *The Assistant, standing before the Chancel, while the Pastor kneels before the Altar, shall say:*

O Lord! we render unto Thee our heartfelt thanks that Thou hast taught us what Thou wouldst have us believe and do. Help us, O God, by Thy Holy Spirit for the sake of Jesus Christ to keep Thy Word in pure hearts that we thereby may be strengthened in faith, perfected in holiness and comforted in life and in death. Amen.

(When the Holy Communion is not celebrated, Nos. 13 to 18, inclusive, are omitted. No. 19 is directly connected with No. 12, but so that the Collect for the Word is substituted for the Collect of Thanksgiving.)

THE COLLECT FOR THE WORD.

Lord God, our heavenly Father, we thank Thee, that of Thy great mercy Thou hast given us Thy holy and blessed Word, by which Thou dost also among us gather Thy Christian Church. We humbly entreat Thee, grant us Thy Holy Spirit, that we may receive Thy Word with thankful hearts, and live according thereto, and ever increase in Christian faith, and hope, and love, and at last obtain eternal salvation: through Jesus Christ, Thy beloved Son, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

¶ *The Congregation shall sing:*
Amen.

¶ *Instead of the Collect for the Word, the following Collect is used during Lent and on Good Friday.*

THE LENTEN COLLECT.

We thank Thee, Lord God the Father, that Thou didst give Thine only begotten Son, that whosoever believeth on Him shall not perish, but have everlasting life. We thank Thee, Lord Jesus Christ, that Thou hast borne in Thy sacred body all our sins, and by Thy blood hast blotted out all our transgressions. We thank Thee, Lord the Holy Ghost, that Thou hast wrought in our hearts such faith, that we know nothing wherein to trust for salvation, save Jesus Christ and Him crucified. Grant us, O God, Thy grace, that we may perfectly believe that all our sins are forgiven, for the sake of the passion and death of Jesus Christ, and so enlighten us by Thy Holy Spirit, that, in the power of our Redeemer's death, we may day by day put off sin, and never forsake the Lord Jesus, until we see Him face to face in the life eternal. We ask it all in Christ's Name.

¶ *The Congregation shall sing:*

Amen!

THE ORDER OF EVENING SERVICE.

¶ *After a Prelude upon the organ, during which the Pastor kneels before the Altar, the service shall be conducted in the following order:*

1. THE OPENING PRAYER,

as used at the Morning Service, shall be said by the Assistant. During the Opening Prayer the Pastor shall kneel at the Altar.

2. A HYMN.

3. THE SERMON AND THE GENERAL PRAYER.

¶ *The Sermon shall be preached upon the Epistle or the Lesson for the day. In the case that Epiphany occurs upon a Sunday, the Epistle or Lesson for Epiphany shall be used.*

¶ *On Good Friday, the Sermon shall be based upon one of the following texts: During the Church Year in which the First Series is used, John 19:31-42; during the Church Year in which the Second Series is used, Matthew 27:51-66; During the Church Year in which the Third Series is used, Luke 23:47-56.*

4. A HYMN.

5. THE COLLECT FOR THE WORD.

¶ *During Lent and on Good Friday the Passion Collect shall be said.*

6. THE BENEDICTION.

7. THE CLOSING HYMN.

8. THE CLOSING PRAYER,

as used at the Morning Service, shall be said by the Assistant, concluding with the Lord's Prayer.

THE ORDER OF MORNING SERVICE, OR THE COMMUNION.

¶ *A Hymn of Invocation of the Holy Ghost may be sung.*

¶ *The Congregation shall rise, and the Pastor, standing at the Altar, shall say:*

In the Name of the Father, and of the Son, and of the Holy Ghost.

¶ *The Congregation shall sing or say:*

Amen!

¶ *Then shall be said the Confession of Sin, as here followeth:*

THE CONFESSION OF SIN.

Beloved in the Lord! Let us draw near with a true heart, and confess our sins unto God our Father, beseeching Him, in the name of our Lord Jesus Christ, to grant us forgiveness.

¶ *Then, all kneeling or standing, shall be sung or said:*

The Pastor:

Our help is in the Name of the Lord.

The Congregation:

Who made heaven and earth.

The Pastor:

I said, I will confess my transgressions unto the Lord.

The Congregation:

And Thou forgavest the iniquity of my sin.

¶ *Then shall the Pastor say:*

Almighty God, our Maker and Redeemer, we poor sinners confess unto Thee, that we are by nature sinful and unclean, and that we have sinned against Thee by thought, word, and deed. Wherefore we flee for refuge to Thine infinite mercy, seeking and imploring Thy grace, for the sake of our Lord Jesus Christ.

¶ *The Congregation shall say with the Pastor:*

O most merciful God, who hast given Thine only begotten Son to die for us, have mercy upon us, and for His sake grant us remission of all our sins: and by Thy Holy Spirit increase in us true knowledge of Thee, and of Thy will, and true obedience to Thy Word, to the end that by Thy grace we may come to everlasting life, through Jesus Christ, our Lord. Amen.

¶ *Then the Pastor, standing, shall say:*

Almighty God, our heavenly Father, hath had mercy upon us, and hath given His only Son to die for us, and for His sake forgiveth us all our sins. To them that believe on His name, He giveth power to become the sons of God, and hath promised them His Holy Spirit. He that believeth, and is baptized, shall be saved. Grant this, Lord, unto us all.

¶ *Then shall the Congregation sing or say:*

Amen.

¶ *Then, all standing to the close of the Collect, shall be sung or said the Introit for the Day.*

THE INTROIT.

¶ *The Introit and the Gloria Patri may be sung by the Choir; or the Introit may be said by the Pastor, and the Gloria Patri sung or said by the Congregation.*

¶ *Instead of the Introit a Psalm or Hymn may be used.*

GLORIA PATRI.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Then shall follow the*

KYRIE.

¶ *The Kyrie may be sung or said by the Pastor and Congregation, or each petition may be said by the Pastor and sung or said by the Congregation in response.*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall be sung the Gloria in Excelsis as here followeth. Instead of the Gloria in Excelsis, another Canticle or Hymn of Praise may be sung, except on Festival days, and when there is a Communion.*

GLORIA IN EXCELSIS.

¶ *The Pastor shall say:*

Glory be to God on high!

¶ *The Congregation shall sing:*

Glory be to God on high, and on earth peace, good will toward men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then shall the Pastor say:*

The Lord be with you.

¶ *The Congregation shall sing or say:*

And with thy spirit.

¶ *The Pastor shall say:*

Let us pray.

¶ *Then shall the Pastor say the Collect for the day.*

THE COLLECT.

¶ *The Collect ended, the Congregation shall sing or say:*

Amen.

¶ *Then shall the Pastor read the Epistle for the day. The Pastor shall announce the Epistle, saying:*

The Epistle for (*here he shall name the day*) is written in the — Chapter of —, beginning at the — verse.

THE EPISTLE FOR THE DAY.

¶ *The Epistle ended, the Pastor shall say:*

Here endeth the Epistle.

¶ *Then shall the Hallelujah be sung or said, except in the Passion Season.*

THE HALLELUJAH.

Hallelujah!

¶ *Then shall the Pastor announce the Gospel for the day, saying:*

The Holy Gospel is written in the — Chapter of St. —, beginning at the — verse.

¶ *The Congregation may sing or say:*

Glory be to Thee, O Lord.

¶ *Then shall the Pastor read:*

THE GOSPEL FOR THE DAY.

¶ *The Gospel ended, the Pastor shall say: Here endeth the Gospel, and the Congregation shall stand up, unless they have stood up at the reading of the Gospel, and shall sing or say:*

Praise be to Thee, O Christ.

¶ *Then shall be said or sung:*

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The Holy Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

¶ *Then may a Hymn be sung and the Pastor shall go into the Pulpit. After the Hymn shall follow:*

THE SERMON.

¶ *The Sermon ended, the Congregation standing up, the Pastor shall say:*

The peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus.

¶ *The Offerings shall be gathered and brought to the Pastor, who shall place them on the Altar.*

¶ *Then shall the Pastor make mention of any Special Petitions, Intercessions or Thanksgivings which may have been requested. He may also make mention of the death of any member of the Congregation.*

¶ *Then shall follow the General Prayer. The Prayer here following may be used; or, if there be no Communion, the Litany, or a selection from the Collects and Prayers, or any other suitable prayer. The Pastor shall stand before the Altar.*

THE GENERAL PRAYER.

Almighty and most merciful God, the Father of our Lord Jesus Christ: We give Thee thanks for all Thy goodness and tender mercies, especially for the gift of Thy dear Son, and for the revelation of Thy will and grace; and we beseech Thee so to implant Thy Word in us, that, in good and honest hearts, we may keep it, and bring forth fruit by patient continuance in well doing.

Most heartily we beseech Thee so to rule and govern Thy Church universal, with all its pastors and ministers, that it may be preserved in the pure doctrine of Thy saving Word, whereby faith toward Thee may be strengthened, and charity increased in us toward all mankind.

Grant also health and prosperity to all that are in authority, especially to the President [and Congress] of the United States, the Governor [and Legislature] of this Commonwealth, and to all our Judges and Magistrates; and endue them with grace to rule after Thy good pleasure, to the maintenance of righteousness, and to the hinderance and punishment of wickedness, that we may lead a quiet and peaceable life, in all godliness and honesty.

May it please Thee also to turn the hearts of our enemies and adversaries, that they may cease their enmity, and be inclined to walk with us in meekness and in peace.

All who are in trouble, want, sickness, anguish of labor, peril of death, or any other adversity, especially those who are in suffering for Thy name and for Thy truth's sake, comfort, O God, with Thy Holy Spirit, that they may receive and acknowledge

their afflictions as the manifestation of Thy fatherly will.

And although we have deserved Thy righteous wrath and manifold punishments, yet, we entreat Thee, O most merciful Father, remember not the sins of our youth, nor our many transgressions; but out of Thine unspeakable goodness, grace and mercy, defend us from all harm and danger of body and soul. Preserve us from false and pernicious doctrine, from war and bloodshed, from plague and pestilence, from all calamity by fire and water, from hail and tempest, from failure of harvest, and from famine, from anguish of heart and despair of Thy mercy, and from an evil death. And in every time of trouble, show Thyself a very present help, the Savior of all men, and especially of them that believe.

Cause also the needful fruits of the earth to prosper, that we may enjoy them in due season. Give success to the Christian training of the young, to all lawful occupations on land and sea, and to all pure arts and useful knowledge; and crown them with Thy blessing.

¶ *Here special Supplications, Intercessions, and Prayers may be made.*

These, and whatsoever other things Thou wouldst have us ask of Thee, O God, vouchsafe unto us for the sake of the bitter sufferings and death of Jesus Christ, Thine only Son, our Lord and Savior, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

¶ *Then shall the Pastor, and the Congregation with him, say the Lord's Prayer.*

THE LORD'S PRAYER.

Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our

daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then shall be sung a Hymn.*

¶ *If there be no Communion, a Doxology may be sung, and the Pastor, standing at the Altar, shall pronounce the Benediction, after which the Congregation shall offer silent prayer.*

THE BENEDICTION.

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

¶ *The Congregation shall sing or say:*

Amen.

¶ *Whilst the Hymn is sung, the Pastor shall go to the Altar, make ready the Communion vessels, and prepare for the administration of the Holy Communion.*

¶ *The Hymn ended, the Congregation shall rise and stand to the end of the Agnus Dei.*

THE PREFACE.

¶ *The Pastor shall say:*

The Lord be with you.

¶ *The Congregation shall sing or say:*

And with thy spirit.

The Pastor:

Lift up your hearts.

The Congregation:

We lift them up unto the Lord.

The Pastor:

Let us give thanks unto the Lord our God.

The Congregation:

It is meet and right so to do.

The Pastor:

It is truly meet, right, and salutary that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty Everlasting God.

Therefore with Angels and Archangels, and with all the Company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying:

¶ *Then shall be sung or said the*

SANCTUS.

Holy, holy, holy, Lord God of Sabaoth; Heaven and earth are full of Thy glory; Hosanna in the highest.

Blessed is He that cometh in the name of the Lord.

Hosanna in the highest.

¶ *Then may the Pastor give this Exhortation:*

THE EXHORTATION.

Dearly Beloved! Forasmuch as we purpose to come to the Holy Supper of our Lord Jesus Christ, it becometh us diligently to examine ourselves, as St. Paul exhorteth us. For this Holy Sacrament hath been instituted for the special comfort and strengthening of those who humbly confess their sins, and who hunger and thirst after righteousness.

But if we thus examine ourselves, we shall find nothing in us but only sin and death, from which we can in no wise set ourselves free. Therefore our

Lord Jesus Christ hath had mercy upon us, and hath taken upon Himself our nature, that so He might fulfill for us the whole will and law of God, and for us and for our deliverance suffer death and all that we by our sins have deserved. And to the end that we should the more confidently believe this, and be strengthened by our faith in a cheerful obedience to His holy will, He hath instituted the Holy Sacrament of His Supper, in which He feedeth us with His Holy Body, and giveth us to drink of His Blood.

Therefore whoso eateth of this bread, and drinketh of this cup, firmly believing the Words of Christ, dwelleth in Christ, and Christ in him, and hath eternal life.

We should also do this in remembrance of Him, showing His death, that He was delivered for our offenses, and raised again for our justification, and rendering unto Him most hearty thanks for the same, take up our cross and follow Him, and according to His commandment, love one another even as He hath loved us. For we are all one bread and one body, even as we are all partakers of this one bread, and drink of this one cup.

¶ *Then the Pastor, turning to the Altar, shall say:*

Let us pray.

Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever.

¶ *Then shall the Congregation sing or say:*

Amen.

¶ *The Pastor shall say:*

Our Lord Jesus Christ, in the night in which He was betrayed, took BREAD; (a) and when He had given thanks, He brake it and gave it to His disciples, saying, Take, eat; this is my Body, which is given for you; this do in remembrance of me.

(a) *Here he shall take the Plate with the Bread in his hand.*

After the same manner, also, He took the CUP, (b) when He had supped, and when He had given thanks, He gave it to them, saying, Drink ye all of it; this cup is the New Testament in my Blood, which is shed for you, and for many, for the remission of sins; this do, as oft as ye drink it, in remembrance of me.

(b) *Here he shall take the Cup in his hand.*

¶ *Then shall the Pastor say:*

The peace of the Lord be with you alway.

¶ *Then shall be sung or said the Agnus Dei and the Distribution shall begin.*

AGNUS DEI.

O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

O Christ, Thou Lamb of God, that takest away the sin of the world, grant us Thy peace. Amen.

¶ *When the Pastor giveth the Bread, he shall say:*

Take and eat, this is the true Body of Christ given for thee.

¶ *When he giveth the Cup, he shall say:*

Take and drink, this is the Blood of the New Testament, shed for thy sins.

¶ *In dismissing the Communicants, the Pastor may say:*

The Body of our Lord Jesus Christ and His precious Blood strengthen and preserve you in the true faith unto everlasting life.

¶ *If the consecrated Bread or Wine be spent before all have communed, the Pastor shall consecrate more, saying aloud so much of the Words of Institution as pertaineth to the element to be consecrated.*

¶ *When all have communed, the Pastor shall reverently cover what remaineth of the Bread and Wine.*

¶ *Then, all standing, may be sung or said:*

THE NUNC DIMITTIS.

Lord, now lettest Thou Thy servant depart in peace: according to Thy Word;

For mine eyes have seen Thy salvation: which Thou hast perpared before the face of all people;

A light to lighten the Gentiles: and the glory of Thy people Israel.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Then shall be said:*

THE THANKSGIVING.

Pastor:

O give thanks unto the Lord, for He is good.

¶ *The Congregation shall sing or say:*

And His mercy endureth for ever.

Pastor:

We give thanks to Thee, Almighty God, that Thou hast refreshed us through this salutary gift; and we beseech Thee, that of Thy mercy Thou wouldst strengthen us through the same in faith

toward Thee and in fervent love toward one another, through Jesus Christ, Thy dear Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

¶ *The Congregation shall sing or say:*

Amen.

¶ *Then may be sung or said the*

BENEDICAMUS.

The Pastor:

The Lord be with you.

The Congregation:

And with thy spirit.

The Pastor:

Bless we the Lord.

The Congregation:

Thanks be to God.

¶ *Then shall the Pastor say the Benediction as here followeth, or he may say the words 2 Cor. xiii. 14.*

¶ *After the Benediction the Congregation should offer silent prayer.*

THE BENEDICTION.

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

¶ *The Congregation shall sing or say:*

Amen.

THE ORDER OF EVENING SERVICE, OR VESPERS.

¶ *A Hymn of Invocation of the Holy Ghost, or another Hymn, may be sung.*

¶ *Then shall be sung or said responsively the Versicle with the Gloria Patri as here followeth, all standing to the end of the Psalm.*

Versicle. O Lord, open Thou my lips.

Answer. And my mouth shall show forth Thy praise.

Versicle. Make haste, O God, to deliver me.

Answer. Make haste to help me, O Lord.

GLORIA PATRI.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Hallelujah!

¶ *During the Passion Season the Hallelujah shall be omitted.*

THE PSALM.

¶ *Then shall be sung or said one or more Psalms. At the end of the Psalm the Gloria Patri shall be sung. An Antiphon may be used with each Psalm.*

THE LESSON.

¶ *The Scripture Lessons shall then be read, and after each Lesson may be sung or said:*

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to Thee, O Lord!

¶ *After the Lessons, a Responsory may be sung, or a Hymn.*

¶ *Then may follow a Sermon, after which the Offerings may be gathered.*

¶ *Then shall be sung*

THE HYMN.

¶ *Then, all standing, may be sung or said this Versicle. But on Festival days, a special Versicle may be used.*

Versicle. Let my prayer be set forth before Thee as incense:

Answer. And the lifting up of my hands as the evening sacrifice.

¶ *Then shall be sung the Canticle.*

THE CANTICLE.

MAGNIFICAT. ST. LUKE 1.

My soul doth magnify the Lord: and my spirit hath rejoiced in God my Savior.

For He hath regarded: the low estate of His handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For He that is mighty hath done to me great things: and holy is His Name.

And His mercy is on them that fear Him: from generation to generation.

He that showed strength with His arm: He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats: and exalted them of low degree.

He hath filled the hungry with good things: and the rich He hath sent empty away.

He hath holpen His servant Israel, in remembrance of His mercy: as He spake to our fathers, to Abraham, and to his seed, for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Or:

THE NUNC DIMITTIS. St. Luke II.

Lord, now lettest Thou Thy servant depart in peace: according to Thy Word;

For mine eyes have seen Thy salvation: which Thou hast prepared before the face of all people;

A light to lighten the Gentiles: and the glory of Thy people Israel.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *An Antiphon may be sung with the Canticle.*

THE PRAYER.

¶ *Then shall be said the Prayers here following, or the Suffrages, the Litany, or other prayers.*

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then all shall say:*

Our Father, who art in heaven: Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Salutation. The Lord be with you.

Answer. And with thy spirit.

Let us pray.

¶ *Then shall be said the Collect for the day; the Collect for the Sunday is said throughout the week following until Friday, but on Saturday the Collect for the following Sunday is said. Then may be said other Collects, and after that this Collect for Peace. A Versicle may be used with the Collect.*

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto Thy servants that peace, which the world cannot give; that our hearts may be set to obey Thy commandments, and also that by Thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Savior.

Amen.

¶ *Then may be sung or said the*

BENEDICAMUS.

Bless we the Lord.

Answer. Thanks be to God.

¶ *The Service may end with the Benedicamus; or a Closing Hymn may be sung, after which may be said:*

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

Amen.

¶ *At the close of the Service, silent prayer should be offered.*

THE SHORT ORDER.

¶ *When the hour for Service is come, a short prelude is played, during which the Pastor shall go to the Altar. The Service opens with the following prayer read by an Assistant, who takes his place before the Chancel. The Pastor kneels at the Altar.*

1. THE OPENING PRAYER.

O Lord, our Maker, Redeemer, and Comforter, we are assembled in Thy presence to hear Thy holy Word. We pray Thee so to open our hearts by Thy Holy Spirit, that through the preaching of Thy Word we may be taught to repent of our sins, to believe in Jesus in life and in death, and to grow day by day in grace and holiness. Hear us for Christ's sake. Amen.

¶ *This prayer shall conclude with*

THE LORD'S PRAYER.

2. THE OPENING HYMN.

¶ *Two Hymns may here be used, especially a Litany Hymn, followed by a Hymn of Praise.*

3. THE COLLECT.

¶ *The Pastor, turning to the Congregation, shall intone or say:*

The Lord be with you.

The Congregation responds:

And with thy spirit.

The Pastor:

Let us all pray.

¶ *Turning to the Altar, he shall intone or say the Collect for the day.*

¶ *The Congregation shall sing or say:*

Amen.

4. THE EPISTLE.

¶ *The Pastor, turning to the Congregation, shall say: The Holy Epistle (Lesson) for, etc. The Epistle for the day is then read.*

¶ *At the reading of the Epistle the Congregation shall rise.*

¶ *On the three great Festivals a short Hymn is sung after the Epistle. Then the Pastor, turning to the Congregation, shall say: The Holy Gospel is written, etc.*

¶ *The Congregation shall then rise, while the Pastor reads the Gospel for the day, according to the First Series of Texts, following which the Congregation may sing:*

God be praised for His glad tidings.

¶ *After the reading of the Gospel a Hymn shall be sung, having the character of a confession of faith.*

¶ *The same procedure may be followed at other times than the great Festivals, only that in the years when the texts of the First Series are used, except at high Festivals, the Hymn after the Epistle and the reading of the Gospel may be omitted.*

5. THE HYMN BEFORE THE SERMON.

6a. THE SERMON.

¶ *The Pastor enters the Pulpit and offers a Prayer introductory to the Sermon, and then closes with the Lord's Prayer.*

¶ *On the three high Festivals, as on Ascension Day, a stanza of a suitable Hymn shall be sung before the Text is read. If Epiphany falls on a Sunday, the Epiphany Collect and Texts are used.*

¶ *The Text for the day is then read, and the Sermon follows. The Sermon closes with:*

THE LESSER GLORIA.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

6b. THE GENERAL PRAYER.

Either:

Everlasting and merciful God, we beseech Thee in the Name of our Lord Jesus Christ:

Look in mercy upon Thy Church. Protect it, and sanctify it by Thy truth. May Thy Word be taught in its purity and Thy Sacraments be rightly administered. Grant unto Thy Church faithful pastors who shall declare Thy truth with power and shall live according to Thy will. Send forth laborers into Thy harvest, and open the door of faith unto all the heathen and unto the people of Israel. In mercy remember the enemies of Thy Church and grant to them repentance unto life.

Let Thy protecting hand be over our nation and country, and over all who travel by land or water. Prosper what is good among us, and bring to naught every evil counsel and purpose. Protect and bless Thy servants, the President of the United States, the Governor of this Commonwealth, our Judges and Magistrates, and all others in authority. Fit them for their high calling by the gift of the Spirit of Thy wisdom and fear, that we may lead a quiet and peaceable life, in all godliness and honesty.

According to Thy promise, O God, be Thou the Defender of the widow and the Father of the orphan. Relieve and comfort the sick and the sorrowful. Graciously help those who are assaulted by the devil and who are in peril of death. Be the strength of those who are suffering for the sake of Christ's Name. Grant that we may dwell together in peace and prosperity. Bestow upon us good and seasonable weather. And bless us with upright Christian counsel in all that we undertake.

Especially do we commend to Thy care and keeping this Thy congregation which Thou hast bought with a great price. Keep us from all offences, and bind us together in the unity of Thy holy love.

Grant that the little ones who are baptized in Thy Name may be brought up in Thy fear. (Bestow the power of renunciation and faith upon the hearts of the young who are to be confirmed in their baptismal covenant.*) And at Thy Table give unto those who there commune with Thee peace and life everlasting.

Be merciful, O God, unto all men, according to Thy great love in Christ Jesus, our Lord. And, when our final hour shall come, grant us a blessed departure from this world, and, on the last day, a resurrection to Thy glory. Amen.

Or:

Almighty and everlasting God: we return thanks unto Thee and praise Thy Holy Name, for Thou art good and Thy mercy endureth forever. Thou hast created us, and Thou dost sustain us. Thou hast redeemed us, and Thou hast sanctified us. Thou givest bread for the body, and dost refresh the soul with Thy salvation. Thou takest away the burden of our sins, dost comfort us in every sorrow, and dost bless us abundantly above all that we can ask or think. Unto Thee be glory in the Church forevermore.

O Lord God, we are unworthy of the least of all Thy mercies and of all Thy truth. We have sinned against Thee, have disobeyed Thy holy law, and have not honored Thy name before our fellowmen. We pray Thee for the sake of Jesus Christ, our only Mediator, to forgive us all our sins, to cleanse us from all unrighteousness, and to grant us Thy Spirit, that we may walk before Thee in holiness and righteousness all our days.

Look in mercy, O God, upon Thy Christian Church, to grant unto it unity and strength. Awaken those who are asleep, bring back those who have gone astray, and gather into the fold the fulness of

* The words enclosed in this parenthesis are to be used when a class is being prepared for Confirmation.

the Gentiles and the remnant of Israel. Uphold by Thy mighty hand all authority among men, and make all government a blessing unto the people. Graciously protect our beloved land, the President of these United States and his counsellors, (*the Houses of Congress now assembled), the Governor of this Commonwealth, and all our Magistrates. Bless our beloved Church throughout its fellowship, and protect in Thy wisdom our schools and institutions of learning that they may be ruled by Thy Spirit. Bless the holy estate of marriage and grant that our children may grow up in Thy fear. (**Bestow the power of renunciation and faith upon the hearts of the young who are to be confirmed in their baptismal covenant.) Let Thy blessing rest upon the fruits of the earth, and upon all honest toil, and upon every honorable pursuit. Feed the poor and hungry, and bless the cheerful giver. Comfort and help the widow and fatherless, all sick and sorrowful, and all who are in the anguish of death. Have mercy, O Lord, upon all men.

We praise and bless Thy Holy Name, and return thanks unto Thee for Thy servants who have departed this life in Thy fear, and now share the joys of Thy heavenly kingdom; we humbly beseech Thee, grant us with them to live in Christ and to die in Him, to the end that we may finally attain unto the Resurrection of Life. Amen.

¶ *The General Prayer shall close with*

THE LORD'S PRAYER.

* Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is

* To be used when Congress is in session.

** To be used during the time of preparation for Confirmation.

the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *The Pastor shall then say:*

Receive the benediction.

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace. Amen.

7. THE HYMN AFTER THE SERMON.

¶ *Then shall follow the Baptism of Infants. A stanza of a suitable Hymn is sung before and after the administration of the Sacrament.*

¶ *The Catechisation of the Young may then take place. This shall begin and conclude with stanzas of a suitable Hymn.*

8. THE HYMN BEFORE THE COMMUNION.

¶ *During the singing of this Hymn the Pastor shall proceed to the Altar.*

9. THE EXHORTATION BEFORE THE COMMUNION.

¶ *The Pastor, turning to the Congregation, shall say:*

Dear friends in Christ! In order that you may receive this Holy Sacrament worthily, it becometh you diligently to consider what you must now believe and do. From the words of Christ: "This is my Body, which is given for you"; "This is my Blood, which is shed for you for the remission of sins"; you should believe that Jesus Christ is Himself present with His Body and Blood, as the words declare. From Christ's words: "For the remission of sins", you should, in the next place, believe that Jesus Christ bestoweth upon you His Body and Blood to confirm unto you the remission of all your sins. And, finally, you should do as Christ commandeth you when He saith: "Take, eat"; "Drink ye all of it";

and, "This do in remembrance of me." If you believe these words of Christ, and do as He therein hath commanded, then have you rightly examined yourselves, and may worthily eat Christ's Body and drink His Blood for the remission of your sins. You should therefore unite in giving thanks to Almighty God, the Father of our Lord Jesus Christ, for so great a gift, and should love one another with a pure heart, and thus, with the whole Christian Church, have comfort and joy in Christ our Lord. To this end may God the Father grant you His grace; through the same, our Lord, Jesus Christ. Amen.

¶ *Then shall the Pastor say:*

Let us all pray.

¶ *As many of the Communicants as can be accommodated shall kneel about the Altar Circle. The remaining Communicants, and the Congregation, shall rise and remain standing while the Lord's Prayer and the Words of Institution are intoned.*

10. THE LORD'S PRAYER.

¶ *The Pastor, turning to the Altar, shall intone:*

Our Father, who art in heaven; Hallowed by Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever.

¶ *The Congregation shall sing or say:*

Amen.

11. THE WORDS OF INSTITUTION.

¶ *The Pastor shall intone:*

Our Lord Jesus Christ, in the night in which He was betrayed, took bread;* and when He had given

* Remark. The Pastor, on repeating the words "Took bread," must take the Plate with the Bread and hold it in his hand until the first part of the Institution has been intoned.

thanks, He brake it and gave it to His disciples, saying, Take, eat; this is my Body, which is given for you; this do in remembrance of me.

After the same manner, also, when He had supped, He took the cup,* and when He had given thanks, He gave it to them, saying, Drink ye all of it; this cup is the New Testament in my Blood, which is shed for you, and for many, for the remission of sins; this do, as oft as ye drink it, in remembrance of me.

12. THE DISTRIBUTION.

¶ *Then shall the Pastor, beginning at the right, give the Bread to the Communicants, saying to each one:*

This is the true Body of Christ.

¶ *In the same manner he shall give the Cup, saying to each one:*

This is the true Blood of Christ.

¶ *An appropriate Hymn shall be sung by the Congregation during the distribution.*

¶ *The Distribution ended, the Pastor shall say to the Communicants, after each Table:*

Our crucified and risen Lord Jesus Christ, who now hath bestowed upon you His holy Body and Blood, whereby He hath made full satisfaction for all your sins, strengthen and preserve you in the true faith unto everlasting life. Peace be with you Amen.

13. A HYMN OF THANKSGIVING FOR THE COMMUNION.

14. A COLLECT OF THANKSGIVING FOR THE COMMUNION.

¶ *The Pastor, turning to the Congregation, shall intone:*

Let us give thanks and pray.

* Remark. Here the Pastor shall lay his hand upon the Cup, and hold it there until all the words of the Institution have been intoned.

¶ *Turning to the Altar, he shall intone:*

We thank Thee, O Lord, almighty and everlasting God, that Thou hast refreshed us with these Thy salutary gifts. We now beseech Thee, of Thy mercy, to strengthen us, through these same gifts of Thine, in faith toward Thee, and in fervent love toward one another; through Jesus Christ, Thy Son, our Lord.

¶ *The Congregation shall sing or say:*

Amen.

15. THE BENEDICTION.

¶ *The Pastor, turning to the Congregation, shall intone:*

The Lord be with you.

¶ *The Congregation responds:*

And with thy spirit.

¶ *The Pastor shall then say:*

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

¶ *The Congregation, having risen to receive the Benediction, shall sing or say:*

Amen.

16. THE CLOSING HYMN.

17. THE CLOSING PRAYER.

¶ *This Prayer shall be read by the Precentor or Assistant, before the Chancel, while the Pastor kneels at the Altar:*

O Lord! We render unto Thee our heartfelt thanks that Thou hast taught us what Thou wouldst have us believe and do. Help us, O God, by Thy

Holy Spirit for the sake of Jesus Christ to keep Thy Word in pure hearts that we may be strengthened in faith, perfected in holiness and comforted in life and in death. Amen.

¶ *This Prayer shall close with*

THE LORD'S PRAYER.

Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Special Orders of Worship

THE SERVICE FOR GOOD FRIDAY.

¶ *When the church bell ceases to ring, a prelude begins upon the organ, during which the Pastor goes before the Altar. The Service opens with:*

1. OPENING PRAYER by the Precentor or Assistant with the LORD'S PRAYER, the Pastor kneeling at the Altar.

2. The singing of one or two HYMNS.

3. THE SERMON, without the usual General Prayer.

4. The singing of the LITANY, vs. 1, 2, and 8 being omitted. Or, the last two verses only may be used. The Pastor stands or kneels at the Altar.

5. HYMN.

6. LENTEN COLLECT.

7. BENEDICTION.

8. CLOSING HYMN.

9. CLOSING PRAYER by the Assistant, with the LORD'S PRAYER.

THE SERVICE FOR THANKSGIVING DAY.

¶ *This Service begins with the usual Opening Prayer, and continues as the ordinary Morning Service, with Collect, Lesson, and Hymn before the Sermon; whereupon the Pastor enters the Pulpit. After the Sermon comes Hymn, Collect, Closing Hymn, and Closing Prayer.*

¶ *In place of the General Prayer after the Sermon, the Pastor may use the following:*

PRAYER FOR THANKSGIVING DAY.

Eternal God, and merciful heavenly Father: we thank Thee with all the heart that Thou hast in mercy granted us again to see a harvest season and to share the manifold fruits of the earth, with whose abundance Thou dost crown the year. Dear Lord, we are, alas, unworthy of Thy bounty, and have fully merited by our sins that Thou shouldest withhold Thy blessing. In Thy loving kindness Thou hast shielded us and our land with Thy fatherly care, and hast granted us the fruits of the earth also this year. Thou hast sent the early and the latter rain. Thou hast watered the earth, and hast blessed our fields with the sunlight. [If Thou hast revealed Thy just wrath in the drought, (excessive rains), (tempests of hail), yet hast Thou not wholly withheld Thy merciful blessing.] Therefore, give thanks unto the Lord for He is good, for His mercy endureth forever! Give thanks unto the God of heaven, for His mercy endureth forever! Let the House of Israel now say, His mercy endureth forever! Let the House of Aaron now say, His mercy endureth forever! Let them that fear the Lord now say, His mercy endureth forever.

But we also pray Thee, dear Lord and Father, so to grant us Thy divine grace that we may receive with thanksgiving whatsoever Thou dost bestow. Let all be so sanctified by Thy Word and our prayer, that every blessing may be used first and chiefly for Thine honor and to Thy praise, to the welfare of ourselves and of those near and dear, to the maintenance of churches and schools, and for the benefit of the poor and needy. Keep us from all harmful abuse of drunkenness and gluttony, pride and presumption, covetousness and greed, that Thy goodness be not thus dishonored. [May the seed that is sown share Thy merciful providence. Cause it to grow, and protect it from injury and destruction.]

Protect, O faithful God and Father, this community and our entire land, from failure of harvest, famine and hunger, from war, pestilence, and grievous sickness. Grant those in authority the spirit of peace and love, the spirit of wisdom and counsel, to the end that righteousness and justice may prevail. Suffer us to spend our days in Thy fear, in health, peace, and brotherly concord, that in the great day of the final harvest Thou mayest gather us all into the heavenly garner, there to abide in everlasting bliss and joy. To that end be Thou our constant help, for the sake of Jesus Christ, the great Lord of the harvest. Amen.

THE SERVICE FOR THE DAY OF HUMILIATION AND PRAYER.

¶ *The same order is followed as in the Service for Thanksgiving Day.*

¶ *When the more complete order of Morning Worship is used, the Confession, Kyrie, Gloria, Hymn for the Epistle, the reading of the Gospel before the Altar, and the Confession of Faith are omitted.*

¶ *After the Sermon, in place of the regular General Prayer, the Pastor shall use the following:*

PRAYER FOR THE DAY OF HUMILIATION AND PRAYER.

Almighty, everlasting and merciful God and heavenly Father: We poor sinners appear before Thee, and with a full heart praise the goodness with which, day after day, from year to year, Thou dost reveal Thy fatherly care. With unmerited grace and compassion Thou hast granted us Thy holy and saving Word, wherewith Thou dost even now satisfy the hungry soul as with bread from heaven. Thou dost abundantly bless our lives in temporal things, and hast graciously delivered us and our be-

loved land from want and affliction, such as would otherwise have befallen us. For all this and for all else that Thou hast in fatherly goodness bestowed upon us, may Thy holy Name be praised and magnified forevermore.

O Lord, Thy works are indeed great; they cannot be numbered; with joy we show forth Thy goodness, and proclaim Thy continual help. But, alas! what are we, O Lord, that Thou shouldest be graciously mindful in our behalf, and what, alas, our works, that Thou shouldest regard them. We confess and bitterly mourn, that we have been altogether unworthy of Thy grace, which we have often received in vain, nor have we been led thereby to a true and sincere repentance. We have sinned, O Lord, we have sinned, and done wickedly before Thee. We have been rebellious, we have transgressed Thy holy Law, we have departed from Thy way. O God, righteousness belongeth unto Thee, but unto us confusion of face. Our iniquities lie heavily upon us, our sins oppress us, they cry unto heaven, and in shame we would hide our faces before Thee. For our sins have gone over our heads, and our guilt riseth even to the clouds. We have, indeed, often made a show of grief with prayer and supplication, with strong crying and tears; but fruits meet for repentance Thou hast sought in vain. We boast our faith; but what fruits of charity, without which faith is dead, dost Thou find in us? We call ourselves the followers of Christ; but how weak and pitiable is our profession, marred as it is by sins and transgressions, through which we cause Thy Name to be blasphemed among men. Woe unto us, woe that we have thus sinned. Thou, Lord, knowest our iniquities, and we rightly confess, that we have deserved, not only Thy righteous visitations in this life, but also, alas, death and eternal condemnation. O God, for Thy Name's sake rebuke us not in Thine

anger, nor chasten us in Thy sore displeasure. Have mercy upon us, and deal with us in compassion. For we know that Thy mercy is everlasting, and we confide in the oath Thou hast sworn that Thou dost not desire the death of the wicked, but that he should turn from his evil way and live. Therefore we come before Thy face with humble supplication, and cry unto Thee, and call upon Thee in faith with a contrite heart: Father, we have sinned against Thee, and are no more worthy to be called Thy children; forgive, forgive, O kind Father, all our sins for the sake of Thine only begotten Son, Jesus Christ! For the sake of His obedience, pardon our much disobedience. Accept in our behalf the atonement He hath wrought, and grant unto us whom He hath redeemed the forgiveness of our sins, for the sake of His sufferings and death!

Look, O God, in mercy upon Thy Christian Church, to preserve and sanctify it in Thy truth. May Thy Word be taught in its purity, and Thy Sacraments rightly administered. Grant unto Thy Church faithful pastors, approved alike in conduct and in life. Send forth laborers into Thy harvest, and open the door of faith to the heathen, and to the people of Israel. Remember in mercy the enemies of Thy Church to grant them repentance unto life.

Let Thy protecting hand be over our land and nation, and over our countrymen, afar and on the sea. Prosper every good work, and hinder all evil counsel and every wicked purpose. Protect and bless the President of these United States with his Cabinet, [the Houses of Congress now assembled*] the Governor of this Commonwealth, and all our Magistrates. Give them the spirit of wisdom and of Thy fear, that under their governance we may lead a peaceable life in all godliness and honesty.

Graciously withhold from us all well-deserved

* To be used when Congress is in session.

calamities, war and famine, tempest and unseasonable weather, perils by fire and perils by water, pestilence and disaster. Grant peace and prosperity throughout our land, and let Thy glory dwell among us, that fidelity and truth may meet each other, and righteousness and peace kiss each other. Bless to each his station and calling; bless our cities and communities, all homes and occupations. Let Thy favor abide upon field and flock. Comfort all who suffer affliction for the name of Christ. Lord, save Thy people, and bless Thine inheritance and possession. Be Thyself healing to the sick, the Refuge of the needy, the Comforter of the distressed, the Provider of the poor, the Defender of widows, and the Father of the fatherless. Comfort the comfortless and help the helpless, and have mercy upon us all.

O God, we poor sinners implore Thy mercy. Forgive us our many sins, for the sake of Jesus Christ. Grant us Thy grace, that we may be truly penitent for our sins, steadfastly look to Jesus Christ as our Savior, and evermore bring forth fruits meet for repentance, and grant that when our final hour shall come, we may attain a joyful and blessed departure from this world. Help us, our God and Father, that we may never again fall into sinful security, and so neglect the day of grace, but ever watch and pray, and with a cheerful spirit and a confident hope await the glorious coming of our Lord and Savior, Jesus Christ. O Lord, Thou triune God, Father, Son and Holy Spirit, holy Lord God, holy and almighty God, holy and merciful Savior, Thou eternal God, hear our prayer and give ear unto our supplication. Have mercy upon us, now and forevermore. Amen. Amen.

¶ *Thereupon the Pastor shall conclude in the usual manner before leaving the Pulpit.*

¶ *After the Sermon the Litany shall be sung in full, or the*

two last verses only. During the rendition of the Litany the Pastor shall kneel at the Altar.

¶ *The Litany Sung, the Pastor shall read the following:*

CLOSING COLLECT.

Almighty and eternal God, Thou who hast promised Thy children, that although their sins be as scarlet, they shall be as white as snow; and that, if they are obedient to Thy will, they shall eat the good of the land: we pray Thee, O gracious Father, forgive, for the sake of Jesus Christ, all our sins, and grant us Thy Holy Spirit, that we may refrain from evil and do good. Let not Thy righteous wrath overtake us, but deliver us from all our foes, and from all peril and distress, and grant us to enjoy Thy manifold gifts and benefits, to Thy praise and glory, through Thy dear Son, Jesus Christ, our Lord! Amen.

¶ *The Service shall then conclude in the manner usual to the Morning Service.*

THE EARLY SERVICE.

¶ *The Early Service is held on the first day of the chief Festival seasons, in congregations where the practice has hitherto prevailed, and likewise at the hour that has been customary.*

¶ *At such Festival seasons the Early Service is conducted according to the Regular Order for Morning Service, as locally practiced, without the administration of the Lord's Supper.*

THE EVENING SERVICE.

¶ *The Service opens at the appointed hour with a prelude upon the organ, during which the Pastor proceeds to the Altar. The Service begins as follows:*

1. THE OPENING PRAYER.

¶ *This is read by the Precentor or Assistant, with or without the Lord's Prayer, as one or the other of the Morning Services is followed. During the prayer the Pastor kneels at the Altar.*

2. A HYMN.

3. THE SERMON AND GENERAL PRAYER.

¶ *The Sermon shall be preached upon the Epistle or Lesson* for the day. After the Sermon, the General Prayer and the Apostolic Blessing are used.*

4. A HYMN.

5. THE COLLECT FOR THE WORD.

¶ *During Lent, and on Good Friday, the prescribed Lenten Collects shall be employed.*

6. THE BENEDICTION.

7. THE CLOSING HYMN.

8. THE CLOSING PRAYER.

¶ *The Closing Prayer shall be read by the Precentor or Assistant, and shall conclude with the Lord's Prayer.*

¶ *At an Evening Service on Good Friday one of the following texts shall be used: In the year in which the First Series is employed, St. John 19:31-42; during the year in which the Second Series is used, St. Matthew 27:51-56; and when the Third Series occurs, St. Luke 23:47-56.*

¶ *At an Evening Service on the Day of Humiliation and Prayer, the Prayer for the day and the Litany are used, as prescribed for the Morning Service of that day, but either of these parts may be omitted. If the Prayer for the day is omitted, the Sermon shall close with the Lord's Prayer and the Benediction only. The Collect prescribed for the day is used.*

THE WEEK-DAY LENTEN SERVICE.

¶ *At a full Service in the Lenten season the Litany may be used. In this case the General Prayer is omitted. At the close of the Sermon the Pastor goes before the Altar, and the Litany is sung, with the exception of verses 1 and 2, and verse 8. Or, the two last verses only may be used.*

¶ *When the More Complete Service is used, the method outlined above may be followed, or verses 7 and 8 of the*

* When Epiphany falls on a Sunday, the Epistle Lesson for Epiphany is used.

Litany may be used instead of Rubrics 3 a and b in the Liturgy; for the remainder the usual practice is followed.

- ¶ *The Week-day Lenten Service is conducted in the same manner as the Evening Service during Lent. The General Prayer is omitted. The Pastor preaches upon some portion of the Passion History, or upon a Lenten text, such as he shall choose.*
- ¶ *The most suitable time for this Service is Wednesday or Friday, in the forenoon or afternoon, according to circumstances.*

THE WEEK-DAY COMMUNION SERVICE.

- ¶ *When such a Service is held, it shall proceed as follows:*

1. A HYMN.
2. THE CONFESSIONAL ADDRESS.
3. THE CONFESSIONAL PRAYER.
4. THE ABSOLUTION.
5. A HYMN.
6. A HYMN BEFORE THE COMMUNION.

- ¶ *After this Hymn the Service proceeds in the order prescribed for the administration of Communion in the Morning Service. The Service closes with a Hymn following the Benediction.*

CLOSING COLLECTS FOR VARIOUS OCCASIONS.

1. FOR THE HEATHEN.

Lord God, heavenly Father, Thou who wilt have all men to be saved, and to come unto the knowledge of the truth: Send forth, we beseech Thee, Thy witnesses unto the ends of the earth. Let them proclaim Thy salvation to all who sit in darkness and in the shadow of death, that our brethren of the heathen may praise Thy Name, and may walk with

us in the light of Thy Gospel; through Jesus Christ, Thy dear Son, our Lord. Amen.

2. FOR ISRAEL.

O righteous and merciful God, Thou who hast suffered the severity of Thy judgments to come upon Israel, and because of their unbelief hast scattered Thy chosen people upon all the face of the earth: We pray Thee, remove the veil from the eyes of Thy people, that they may learn to look in faith upon Him whom they have pierced, and may so obtain the promises made unto the fathers; through Jesus Christ, Thy dear Son, our Lord. Amen.

3. FOR THE WORK OF HOME MISSIONS.

Almighty and everlasting God, Thou who art the Christ, Thou who dost not desire the death of the wicked, but that the wicked should turn from his evil way and live: Look in mercy, we pray Thee, to the sore need of all Christendom. Seek the lost, bring back them that have gone astray, bind up the broken-hearted, and give strength unto the feeble; to the praise and honor of Thy glorious Name; through Thy dear Son, Jesus Christ, our Lord. Amen.

4. FOR PEACE.

Almighty and everlasting God, Thou who art the Fountain of all peace, spiritual and temporal: We humbly beseech Thee of Thy great goodness, to grant us that peace which the world cannot give, that we may ever live in Thy fear, obedient to Thy commandments, to the end that Thou mayest deliver us from all our enemies; through Thy dear Son, Jesus Christ, our Lord. Amen.

THE LITANY.

¶ *The Litany may be sung antiphonally throughout between Pastor and Congregation, or between the two Choirs. See arrangement in Lutheran Hymnary. The following form may also be used:*

¶ *Congregation:*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Christ, hear us. O Christ, hear us.

O God, the Father in heaven; have mercy upon us.

O God the Son, Redeemer of the World; have mercy upon us.

O God the Holy Ghost, true Comforter; have mercy upon us.

Be gracious unto us. Spare us, good Lord.

Be gracious unto us. Help us, good Lord.

¶ *Pastor:*

From all sin;

From all error;

From all evil:

¶ *Congregation:*

Good Lord, deliver us.

¶ *Pastor:*

From the crafts and assaults of the devil;

From sudden and evil death;

From pestilence and famine;

From war and bloodshed;

From sedition and rebellion;

From lightning and tempest;

From all calamity by fire and water;

And from everlasting death:

¶ *Congregation:*

Good Lord, deliver us.

¶ *Pastor:*

By the mystery of Thy holy Incarnation;
By Thy holy Nativity;
By Thy Baptism, Fasting, and Temptation;
By Thine Agony and bloody Sweat;
By Thy Cross and Passion;
By Thy precious Death and Burial;
By Thy glorious Resurrection and Ascension;
And by the coming of the Holy Ghost, the Comforter:

¶ *Congregation:*

Help us, good Lord.

¶ *Pastor:*

In all time of our tribulation;
In all time of our prosperity;
In the hour of death;
And in the day of judgment:

¶ *Congregation:*

Help us, good Lord.

¶ *Pastor:*

We poor sinners do beseech Thee;

¶ *Congregation:*

To hear us, O Lord God.

¶ *Pastor:*

And to lead and govern Thy holy Christian Church
in the right way;
To preserve all pastors and ministers of Thy Church
in the true knowledge and understanding of
Thy Word, and in holiness of life;
To put an end to all schisms and causes of offence;
To bring into the way of truth all such as have erred,
and are deceived;
To beat down Satan under our feet;
To send faithful laborers into Thy harvest;

To accompany Thy Word with Thy Spirit and grace;

To raise up them that fall, and to strengthen such as do stand;

And to comfort and help the weak-hearted and the distressed:

¶ *Congregation:*

We beseech Thee to hear us, good Lord.

¶ *Pastor:*

To give to all nations peace and concord;

To preserve our country from discord and contention;

To give to our nation perpetual victory over its enemies;

To direct and defend our President, and all in authority;

And to bless and keep our Magistrates, and all our people:

¶ *Congregation:*

We beseech Thee to hear us, good Lord.

¶ *Pastor:*

To behold and succor all who are in danger, necessity and tribulation;

To protect all who travel by land or water;

To preserve all women in the perils of childbirth;

To strengthen and keep all sick persons and young children;

To set free all who are innocently imprisoned;

To defend and provide for all fatherless children and widows;

And to have mercy upon all men:

¶ *Congregation:*

We beseech Thee to hear us, good Lord.

¶ *Pastor:*

To forgive our enemies, persecutors, and slanderers,
and to turn their hearts;
To give and preserve to our use the fruits of the
earth;
And graciously to hear our prayers:

¶ *Congregation:*

We beseech Thee to hear us, good Lord.

¶ *Pastor:*

O Lord Jesus Christ, Son of God;

¶ *Congregation:*

We beseech Thee to hear us.

¶ *Pastor:*

O Lamb of God, that takest away the sin of the
world;

Have mercy upon us.

O Lamb of God, that takest away the sin of the
world;

Have mercy upon us.

O Lamb of God, that takest away the sin of the
world;

Grant us Thy peace.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us. Amen.

PART II

MINISTERIAL ACTS

Ministerial Acts

ORDER FOR THE BAPTISM OF INFANTS.

¶ *A Baptismal Hymn may be sung, after which the Pastor may say:*

Hath this child been privately baptized?

¶ *If the child has not been privately baptized, the Service shall proceed as follows:*

Dearly Beloved: Forasmuch as through one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned, so by the offence of one, judgment came upon all men unto condemnation. We are all, therefore, by nature the children of wrath, and have come short of the glory of God. But as through one man's disobedience many were made sinners, so through the obedience of one shall many be made righteous. For as sin reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, who was delivered for our offences and raised again for our justification.

But in order that we might have right and access to this divine grace, our Lord Jesus Christ hath instituted the Sacrament of Holy Baptism, which is the washing of regeneration and renewing of the Holy Spirit. For Baptism is not the putting away of the filth of the flesh, but the answer of a good conscience toward God, through the resurrection of Jesus Christ. Therefore, in order that this child (these children), which is (are) conceived in sin and born in iniquity, may see the kingdom of God, into which our Lord Jesus Christ hath said that

none can enter, except he be born anew of water and of the Spirit, we will now, in the Name of our Lord Jesus, receive it (them) through holy Baptism into His believing Church, that it (they) as a member (members) of His Body, may partake of His salvation.

Let us hear the Word and command of God concerning this Sacrament.

Our Lord Jesus Christ saith in the 28th chapter of St. Matthew:

All authority hath been given unto me in heaven and in earth. Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

THE SIGN OF THE CROSS.

Receive the sign of the holy cross, upon thy brow and upon thy breast, as a token thou shalt believe on the crucified Lord Jesus Christ.

LET US PRAY:

Almighty and everlasting God, the Father of our Lord Jesus Christ: we call upon Thee for this child (these children) who seeketh (seek) the gift of Thy Baptism unto regeneration and everlasting life. Lord, receive it (them). And, as Thou hast said, Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you; bestow Thy gifts upon the one who now asketh (upon these who ask), and open the door unto the one who knocketh (unto these who knock) that it (they) may receive the everlasting benediction in this heavenly washing, and may inherit Thy kingdom, which Thou hast promised to us all; through Jesus Christ our Lord.

¶ *The Sponsors and Assistant or Precentor shall say:*

Amen.

Let us hear the holy Gospel as written by St. Mark:

And they were bringing unto Him young children, that He should touch them: and the disciples rebuked those that brought them. But when Jesus saw it, He was moved with indignation, and said unto them, Suffer the little children to come unto me; and forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And He took them in His arms, and blessed them, laying His hands upon them.

Let us therefore, by devout prayer to God, help this little child (these little children) to obtain such blessing.

¶ *The Pastor shall then lay his right hand upon the head of the child, or of the children successively, and shall say:*

Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *The Sponsors and the Assistant shall say:*

Amen.

¶ *The child is now brought nearer to the Font (each child separately, if there be several).*

¶ *The Pastor shall then say:*

The Lord preserve thy coming in and thy going out, from this time forth even forevermore.

¶ *The Sponsors and the Assistant shall say:*

Amen.

¶ *The Pastor shall then ask the child's name.*

Pastor:

N., dost thou renounce the devil, and all his works, and all his ways?

¶ *The one who carries the child shall answer:*

I do.

Pastor:

Dost thou believe in God, the Father Almighty, Maker of heaven and earth?

Answer, I do.

Dost thou believe in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried; Descended into hell; The third day rose again from the dead; Ascended into heaven, And sitteth on the right hand of God the Father Almighty; Whence He shall again come to judge the quick and the dead?

Answer, I do.

Dost thou believe in the Holy Ghost; the holy Christian Church, the Communion of Saints; the forgiveness of sins; the resurrection of the body; and the life everlasting?

Answer, I do.

Wilt thou be baptized into this Christian faith?

Answer, I will.

¶ *The Pastor, applying water thrice upon the head of the child, shall say:*

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.

¶ *The Sponsors and the Assistant shall say:*

Amen.

¶ *The christening Cap is now put upon the child's head, after which the Pastor, with the laying on of hands, shall say:*

Almighty God, the Father of our Lord Jesus Christ, who hath begotten thee again of water and the Holy Ghost, and hath forgiven thee all thy sins, strengthen thee with His grace unto life everlasting.

Sponsors and Assistant:

Amen.

Pastor:

Peace be with thee.

Sponsors and Assistant:

Amen.

¶ *The child (children) having thus been baptized, the Pastor shall say:*

Blessed be the God and Father of our Lord Jesus Christ who according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

Sponsors and Assistant:

Amen.

¶ *The Pastor shall then say to the Sponsors:*

Dear Christian Friends: As sponsors for this child (these children) you are to be witnesses that it hath (they have) been baptized in the Name of the Holy Trinity. You are also to remember it (them) before God in prayer; and, if the parents die before it shall have (they shall have) reached the age of discretion, you shall as far as possible see that it is (they are) instructed in the Catechism, so that in riper years it (they) may abide in Christ, even as now through Baptism it hath (they have) been grafted into Him.

Pastor:

Peace be with you.

Sponsors and Assistant:

Amen.

¶ *When Baptism is not administered in connection with the regular Service, instead of this Salutation of Peace the Pastor shall pronounce the Benediction. The Baptismal act shall begin and close with a suitable Hymn or stanza as at the regular Service.*

PRIVATE BAPTISM.

¶ *When a child because of sickness or weakness or other valid reason is to be baptized at home, the Service shall open with the following Prayer:*

O Lord Jesus Christ: We come to Thee in obedience to Thine own Word. Receive, we beseech Thee, this child, and grant that it may become a Christian. Amen.

¶ *Or, more briefly:*

O Lord Jesus, our Savior, receive this child.

¶ *Water shall then be applied three times upon the head of the child, while the following words are said:*

N. (The name of the child) I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Thereupon the Service shall conclude as follows:*

Almighty God, the Father of our Lord Jesus Christ, who hath begotten thee again of water and the Holy Ghost, and hath forgiven thee all thy sins, strengthen thee with His grace unto life everlasting. Amen.

Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *When private Baptism is administered by the Pastor, he may, if time permit, follow the Order prescribed for Baptism in*

the Church, omitting, however, besides the Exhortation to the Sponsors, all that precedes the words: "Let us hear God's word and command concerning Holy Baptism," etc. He may begin this Service with an extempore Prayer.

PRIVATE BAPTISM CONFIRMED IN THE CHURCH.

Pastor:

Hath this child been privately baptized?

Answer, Yes.

Pastor:

By whom was the child baptized?

Was it baptized with water?

Answer, Yes.

Pastor:

Was it baptized in the Name of the Father, and
of the Son, and of the Holy Spirit?

Answer, Yes.

¶ *The Pastor shall then say:*

The Lord preserve thy coming in and thy going
out, from this time forth even for evermore.

Sponsors and Assistant:

Amen.

¶ *The Pastor shall then ask the child's name.*

¶ *Pastor:*

N., dost Thou renounce the devil, and all his
works, and all his ways?

¶ *The one who carries the child shall answer:*

I do.

Pastor:

Dost thou believe in God, the Father Almighty, Maker of heaven and earth?

Answer, I do.

Dost thou believe in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried; Descended into hell; The third day rose again from the dead; Ascended into heaven, And sitteth on the right hand of God the Father Almighty; Whence He shall again come to judge the quick and the dead?

Answer, I do.

Dost thou believe in the Holy Ghost; the holy Christian Church, the Communion of Saints; the forgiveness of sins; the resurrection of the body; and the life everlasting?

Answer, I do.

¶ *Pastor:*

Dear Christian Friends: Forasmuch as this child hath been baptized already with water, in the Name of the Father, and of the Son, and of the Holy Spirit, we would by no means baptize it again, but would render thanks unto our God and Lord, who hath graciously received it through Christ into His fellowship, and would certify here in the house of God that it hath received the true Christian Baptism according to the Word and command of God, and hath thus received the Holy Spirit and the forgiveness of sins unto everlasting life.

This word and command of God was spoken by our Lord Jesus Christ, as recorded in St. Matthew, the 28th Chapter:

All authority hath been given unto me in heaven and in earth. Go ye therefore, and make disciples of all the nations, baptizing them into the Name of

the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

Let us further hear the holy Gospel as written by St. Mark:

And they were bringing unto Him young children that He should touch them: and the disciples rebuked those that brought them. But when Jesus saw it, He was moved with indignation, and said unto them, Suffer the little children to come unto me; and forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And He took them in His arms, and blessed them, laying His hands upon them.

Let us therefore devoutly pray that this child may ever abide in Christ and possess His blessing.

¶ *The Pastor, laying his right hand upon the head of the child, shall say:*

Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Sponsors and Assistant:

Amen.

¶ *With the laying on of hands, the Pastor shall then say:*

Almighty God, the Father of our Lord Jesus Christ, who hath begotten thee again of water and the Holy Ghost, and hath forgiven thee all thy sin, strengthen thee with His grace unto life everlasting.

Sponsors and Assistant:

Amen.

Pastor:

Peace be with thee.

Sponsors and Assistant:

Amen.

¶ *Pastor:*

Blessed be the God and Father of our Lord Jesus Christ who according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

Sponsors and Assistant:

Amen.

¶ *The Pastor shall then say to the Sponsors:*

Dear Christian Friends: As sponsors for this child (these children) you are to be witnesses that it hath (they have) been baptized in the Name of the Holy Trinity. You are also to remember it (them) before God in prayer; and, if the parents die before it shall have (they shall have) reached the age of discretion, you shall as far as possible see that it is (they are) instructed in the Catechism, so that in riper years it (they) may abide in Christ, even as now through Baptism it hath (they have) been grafted into Him.

Pastor:

Peace be unto you.

Sponsors and Assistant:

Amen.

¶ *Instead of the Salutation of Peace the Pastor shall pronounce the Benediction, when Baptism is not administered in connection with the regular Service.*

¶ *When several children are presented at the same time to have private Baptism confirmed, the questions prescribed for*

the administration of private Baptism, and those referring to renunciation and faith, are first asked with regard to each child separately. The other Parts are then read only once for all the children collectively, with the exception of the words: "Almighty God, the Father of our Lord Jesus Christ, who hath begotten thee," etc., which are read for each child separately, with the laying on of hands.

- ¶ *When children, whose private Baptism is to be confirmed, are presented together with children who are to be baptized, Baptism is first administered to the unbaptized according to the Order prescribed for them, as far as, and including, the words: "Peace be with thee. Amen." Then the Order for children who have been privately baptized is followed, as prescribed in the present section. However, the two Parts: "This word and command of God is that which," etc., and: "Let us also hear the Holy Gospel," etc., to and including the words: "and enjoy His blessing," may be omitted. The words: "Blessed be the God and Father of our Lord Jesus Christ," etc., and the Exhortation to the Sponsors, are finally said for all the children in common.*

THE BAPTISM OF ADULTS.

- ¶ *When an unbaptized adult seeks admission to the Church through Baptism, the Pastor shall carefully examine him as to his religious knowledge and faith, and shall give him such instruction and spiritual guidance as he may need, in order to obtain properly the blessing of the Sacrament.*
- ¶ *At the time appointed the person to be baptized shall be seated near the Chancel. If the Baptism occur on a Sunday or Holy day, he shall be mentioned from the Pulpit with a Prayer that the blessing of God may rest upon him.*
- ¶ *The Baptismal Service shall then begin with the singing of a suitable Hymn, after which the Pastor, standing before the Chancel, shall deliver a short Address on a suitable text, setting forth the Blessings of Baptism, and shall indicate at the same time how the person to be baptized was brought to desire its administration, so as to become a child of God and a member of the Church. Thereupon the person to be baptized presents himself before the Chancel, and the Pastor says:*

N., dost thou still desire to receive Christian Baptism?

Answer, I do.

¶ *The Pastor shall then say:*

Before we grant his (her) desire and receive him (her) through Baptism into the holy Church, we will permit him (her) now in the presence of the congregation, to render account of the faith that is in him (her).

¶ *The Pastor shall then examine him (her) in the most important doctrines of Christianity, as set forth in the instruction of the young, giving him (her) opportunity to maintain the truth over against errors he (she) may previously have held.*

¶ *This exercise ended, the Pastor shall proceed:*

Forasmuch as this man (woman), who hath attained adult years without baptism, hath come

through the grace of God to a knowledge of the truth as set forth in holy Scripture and in the Confessions of our Church, and doth therefore desire to be baptized, we will now in the Name of our Lord Jesus Christ receive him (her) through Baptism into His believing Church, and we pray that God by His Holy Spirit may create in him (her) a loving faith and a steadfast renewal of heart, that our act may prosper to the salvation of his (her) soul and the glory of God.

Let us hear the Word and command of God concerning holy Baptism.

Our Lord Jesus Christ saith in the 28th Chapter of St. Matthew:

All authority hath been given unto me in heaven and in earth. Go ye therefore, and make disciples of all nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

THE SIGN OF THE CROSS.

Receive the sign of the holy cross, upon thy brow and upon thy breast, as a token thou shalt believe on the crucified Lord Jesus Christ.

LET US PRAY.

Almighty and everlasting God, the Father of our Lord Jesus Christ: we call upon Thee for this Thy servant, who seeketh the gift of Thy Baptism unto regeneration and everlasting life. Lord, receive him (her). And as Thou hast said, Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you; bestow Thy gifts upon the one who now asketh, and open the door unto the one who knocketh, that he (she) may receive the everlasting benediction in this heavenly washing,

and may inherit Thy kingdom which Thou hast promised to us all; through Jesus Christ our Lord.

Sponsors and Assistant:

Amen.

¶ *The Pastor shall then lay his hand upon the head of the person to be baptized, the latter kneeling:*

Pastor:

Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever.

Sponsors and Assistant:

Amen.

¶ *The Pastor and the person to be baptized, together with the Sponsors, shall then draw near to the Font, and the Pastor shall continue:*

The Lord preserve thy coming in and thy going out, from this time forth even for evermore.

Sponsors and Assistant:

Amen.

¶ *The Pastor shall then ask the name of the person to be baptized, to whom, if he does not wish to retain his former name, a new name shall be given.*

Pastor:

N., dost thou renounce the devil, and all his works, and all his ways?

Answer, I do.

Dost thou believe in God, the Father Almighty, Maker of heaven and earth?

Answer, I do.

Dost thou believe in Jesus Christ, His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; Descended into hell; The third day rose again from the dead; Ascended into heaven, And sitteth on the right hand of God the Father Almighty; Whence He shall again come to judge the quick and the dead?

Answer, I do.

Dost thou believe in the Holy Ghost; the holy Christian Church, the Communion of Saints; the forgiveness of sins; the resurrection of the body; and the life everlasting?

Answer, I do.

Wilt thou be baptized into this faith?

Answer, I will.

¶ *The Pastor, applying the water thrice upon the head of the person to be baptized, shall say:*

N., I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.

Sponsors and Assistant:

Amen.

¶ *The Pastor, laying his right hand upon the head of the person to be baptized, the latter kneeling, shall say:*

Almighty God, the Father of our Lord Jesus Christ, who hath begotten thee again of water and the Holy Spirit, and hath forgiven thee all thy sin, strengthen thee with His grace unto life everlasting.

Sponsors and Assistant:

Amen.

Pastor:

Peace be with you.

Sponsors and Assistant:

Amen.

¶ *When the Sacrament has been thus administered, the Pastor shall say:*

Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy hath begotten thee again unto a lively hope by the resurrection of Jesus Christ from the dead.

Inasmuch as thou, N., hast now been received into covenant with God, and art become His dear child, thou shouldest steadfastly bear in mind the promise thou hast made. Let it be thy constant endeavor to fight the good fight of faith, and to serve the Lord sincerely out of a pure heart. To that end may God grant His grace, for the sake of our Lord Jesus Christ.

Sponsors and Assistant:

Amen.

¶ *The Pastor shall then say to the Sponsors:*

Dear Christian Friends: You who have stood sponsors at the Baptism of N. are to be witnesses that he (she) hath been baptized in the Name of the Holy Trinity. You are also to remember him (her) before God in your prayers, to maintain with him (her) the bonds of Christian association, and to assist him (her) to abide always in Christ, even as now through Baptism he (she) hath been grafted into Him.

Peace be with you.

Sponsors and Assistant:

Amen.

¶ *When Baptism is not administered in connection with the regular Service, instead of the Salutation of Peace the Pastor may use the Benediction.*

¶ *The Baptismal act shall close with the singing of a suitable Hymn.*

CONFIRMATION.

¶ *On the day appointed the persons to be confirmed shall occupy the place reserved for them in the presence of the Congregation.*

¶ *The Confirmation proper opens with a suitable selection from the Hymnary, such as No. 247, or Nos. 106-111. This shall occur (a) immediately after the Sermon; or, if the number to be confirmed is great, (b) in the regular Service after the Creed; or, (c) in the Shorter Service, after the Hymn following the Epistle. The Pastor then takes a position before the Chancel and delivers a brief Address on a suitable Scripture Text.*

¶ *The Examination, which follows the Address, should be so conducted as to furnish those to be confirmed an opportunity to render account of the most significant parts of the Faith, which are set forth in the instruction of the young, as practiced in the Lutheran Church. Each person should be asked at least one question. The Examination should not be so prolonged as to exhaust the interest of the congregation or of those to be confirmed. This exercise should close with a Prayer by the Pastor.*

¶ *The Pastor shall then proceed to the Altar, and the persons to be confirmed shall present themselves about the Altar Circle. A suitable Hymn shall be sung, after which the Pastor shall address those to be confirmed as follows:*

Beloved in the Lord: Into the Christian faith ye have been baptized, and in that faith ye have likewise received instruction. May the Lord through His Holy Spirit so quicken your hearts that ye may be able to witness a sincere confession, both before God and in the presence of this congregation.

¶ *The persons to be confirmed shall then kneel, and the Pastor, addressing each one by name, shall ask:*

N., dost thou renounce the devil, and all his works, and all his ways?

Answer, I do.

Dost thou believe in God, the Father, Son, and Holy Ghost?

Answer, I do.

Wilt thou, by the grace of God, continue steadfast in this covenant of thy Baptism, even unto the end?

Answer, I will.

¶ *Then the Pastor shall say:*

Give me thine hand in token thereof.

¶ *The Pastor shall then, with the laying on of hands, offer the following Prayer:*

May the Triune God, who in holy Baptism hath adopted thee as His child, and hath made thee an heir of eternal life, preserve thee in the grace of thy Baptism, and grant thee steadfastness in thy faith to the salvation of thy soul. Amen.

¶ *To each group, when thus confirmed, the Pastor shall say:*

Peace be with you.

¶ *When all have been thus confirmed, a Hymn may be sung, after which the Pastor, standing either before the Altar or before the Chancel, shall deliver an extempore Address, closing with the following Prayer:*

Almighty and merciful God, the Father of our Lord Jesus Christ, Thou who through the Holy Spirit dost begin and perfect the good work in us; we thank Thee that in Baptism Thou hast granted these young servants of Thine the gift of regeneration; we thank Thee that through the enlightenment of Thy Word Thou hast enabled them to acknowledge Thy saving grace. Perfect, we beseech Thee, what Thou hast begun. Grant them an ever increasing knowledge of the salvation Thou hast prepared in Christ. They are weak; strengthen them with Thy might. They are to meet a dangerous world; guide them with Thy counsel. They are to experience manifold temptations: do Thou help

them to resist and to overcome. In every hour of need and of sore trial, comfort them with Thy Holy Spirit. Help them to watch and pray, and to seek diligently in Word and Sacrament the nourishment of Thy grace, to the end that, in sanctification of the Spirit, together with Thy faithful people, they may before all the world, in word and deed, confess Thee with the Son, and the Holy Spirit. Amen.

Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *The Pastor shall then say:*

Receive the benediction.

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace. Amen.

¶ *The Service shall conclude with a Hymn, and with the usual Closing Prayer.*

PUBLIC CONFESSION AND ABSOLUTION.

¶ *After an Opening Hymn, during which the Pastor goes before the Altar, he shall deliver a brief Address to the Communicants upon a suitable Scripture Text.*

¶ *When the Address is ended, the Pastor shall say:*

Let us confess our sins unto God, and pray.

¶ *Thereupon he shall say one of the following Prayers:*

I.

Lord Jesus, our Savior, Thou who in Thy holy Word hast promised grace and mercy to all penitent sinners: We, poor sinners, present ourselves with burdened conscience before Thee, and unto Thee do we confess our sins, which are more than can be numbered. Absolve us, we pray Thee, dear Lord Jesus, from all our sins, and remember them no more forever. Cleanse our sinful souls by Thy holy blood, and grant that we may find mercy before Thee. And as we now desire in Thy holy Name, and through Thy servant, to be absolved from all our sins, attend, we pray Thee, O Lord and Savior, upon the words of Thy servant, and confirm them upon our hearts by Thy Holy Spirit. Purify us in conscience, comfort and strengthen us in soul, by Thy grace. Grant this unto us all, Lord Jesus, our Redeemer, for the sake of Thy most precious blood. Amen.

II.

O Lord, our God: In Thy mercy graciously incline Thine ear. We confess before Thee that we have sinned against Thy holy will in many ways, not alone through outward acts, whereby we have

dishonored Thy holy Name among men, but much more by inborn blindness, unbelief, doubt, despondency, impatience, self-love, filthy lusts, envy, and many other sins, which Thou, O Lord God, seest in us far more than we understand. O Lord, we repent of our sins, and are heartily sorry that we have transgressed Thy law, and have grieved Thy Holy Spirit and defiled ourselves in conscience. But we believe that Jesus Christ, true God and true man, was wounded for our transgressions and was bruised for our iniquities, that the chastisement of our peace was upon Him, and that we are healed by His stripes. Spare us, for the sake of Christ; punish us not as we deserve. For the sake of Christ, according to Thy Word, declare unto us the gracious forgiveness of all our sins. Grant that we may believe Thy pardoning Word and keep it in our hearts as an abiding comfort. Renew a right spirit within us, and write Thy commandments upon our hearts, that we may no more sin against Thee, but may serve Thee, according to the desire of our hearts, in holiness and righteousness all our days. Lord, have mercy upon us. Amen.

III.

O Lord God, Thou God of our salvation! Out of the depths we cry unto Thee: Forgive, forgive us all our sins! For Thy Spirit doth remind us, our hearts also accusing us, and we confess before Thee, O God, with shame and contrition, that we have sinned against Thee and are no more worthy to be called Thy children. We ought to love Thee with all the heart and soul and mind, yet hast Thou found in us sins greater than our love, such as shameful unbelief, disobedience and the seeking of our own glory, which things Thou dost hate. We ought to love our neighbor as ourselves; yet we have been lukewarm in our love and have often offended and injured our brother whom Christ hath

redeemed with His most precious blood. Lord, if Thou shouldest contend with us, we could not answer Thee one in a thousand; if Thou shouldest mark iniquities who shall stand?

But there is none to whom we can go save to Thee, Thou God of our salvation. We come, because we have heard Thy blessed Gospel, and we beseech Thee, have mercy upon us. Remember not our guilt, but remember Thy tender mercies in Christ. We are full of sin and all uncleanness, but He hath borne our sins; we are worthy of punishment, but our punishment He hath borne. We are worthy of judgment, but judgment and justice have been executed on Him. Clothe us in the garment of His righteousness, and let His merit be ours. For His sake speak Thou to us and say, Be of good cheer, your sins are forgiven. So strengthen us in soul by Thy Spirit that we may believe the Word Thou speakest, gather comfort and peace therefrom, and praise Thee with a joyful heart; for Thou art ever ready to forgive all who turn to Thee.

O Lord God, forgive us our many sins, that we who have been forgiven much, may love Thee much, and may walk always in love. Grant that according to the purpose and desire of our hearts we may die to all sin, and may live before Thee in purity and righteousness. Help us to overcome the sins that do so easily beset us, and grant us a tender conscience in all things. There is forgiveness with Thee that Thou mayest be feared. Quicken us, O Lord, and make us strong, glad, and holy. Remove all that may hinder a near union with Jesus as we share in the Sacrament. Poor and unworthy as we are, grant that He may abide in us, and we in Him, even unto everlasting life. Lord, have mercy upon us. Amen.

IV.

We, poor sinners, confess unto Thee, O God, not only that we have been conceived and born in sin, but also that throughout life we have often and in many ways offended against Thee, our Lord and Maker, in thought, word, and deed, so that Thou couldst with perfect justice reject and condemn us for all eternity. Therefore we come before Thee with sorrow of heart in dread and terror of Thy holy justice and of everlasting death. Our sins are a grievous foe, which we should hate in every way as long as we live. And forasmuch, O merciful God, as Thou dost still grant us even in this hour to be reminded of Thy fatherly goodness, according to the promise of Thy Word, we flee for refuge to Thine infinite mercy, and implore Thee, dearest Father, for the sake of Jesus Christ, Thine only begotten Son, our Brother, who was delivered up for our trespasses and was raised for our justification, forgive us all our sins through faith, which the Holy Ghost doth increase in our hearts unto full assurance.

In order that our faith may be strengthened yet more, we purpose now to receive in the Sacrament the precious Body and Blood of our Lord Jesus Christ. We therefore pray Thee, O Lord, through Thy servant to declare unto us the forgiveness of all our sins. We, poor sinners, are willing to forgive all who have offended against us, and earnestly desire to grow daily in true godliness. To this end help us, O God, for the sake of Jesus Christ, our Savior. Amen.

V.

O Lord, our God: We come before Thee as poor, sinful beings, and are without excuse in that we have sinned against Thee by thought, word, and deed. But we believe in Thine only begotten Son,

Jesus Christ, who hath suffered death for our salvation; and for His sake we pray Thee: Forgive us all our sins! Grant us Thy Holy Spirit, to the end that we may believe Thy pardoning Word, and that, according to the purpose and desire of our hearts, we may flee all sin, and may suffer Thy holy and blessed will to rule in all things. Lord, have mercy upon us. Amen.

¶ *One of the above Prayers having been read, the Pastor shall say to those about to commune:*

From the heart let all say: Amen.

¶ *The communion guests shall answer:*

Amen.

Pastor:

Then, upon this your confession, come forward to the Altar of the Lord and receive the declaration of the forgiveness of all your sins.

¶ *At this point those about to commune shall kneel, whereupon the Pastor shall say, with the laying on of hands:*

By the authority of God, and of my holy office I declare unto thee (*then, with the laying on of hands, to each one*) the gracious forgiveness of all thy sins; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall he say to each group of those who have been absolved:*

May He who hath begun the good work in you perfect it until the day of Jesus Christ. Peace be with you. Amen.

¶ *The Service shall close with the singing of a Hymn.*

COMMUNION OF THE SICK.

- ¶ *In this Service both the Confession and the Communion may begin and close with the singing of a suitable Hymn.*
- ¶ *The Pastor shall see to it that the table used is covered with a clean cloth. The two burning candles, when such may be had, add to the solemnity of the service.*
- ¶ *If the condition of the sick person requires it, this Service may be shortened. In the first part the Confession and Absolution must be retained. In the second part the Lord's Prayer and the Words of Institution must precede the Distribution.*
- ¶ *The Pastor shall not pronounce the Absolution or administer the Sacrament to such sick persons as are not fully conscious; but, together with those who are present, he shall pray that God may be gracious and have mercy upon them for the sake of Christ.*
- ¶ *The Pastor shall first speak with the sick person privately, in case this is necessary. Then, after a short Address, he shall proceed as follows:*

Let us confess our sins unto God, and pray.

Dear Lord, heavenly Father: I am a poor and sinful being, and have often offended against Thee in thought, word and deed, in all of which I am without excuse. But I believe in Thine only begotten Son, Jesus Christ, who hath suffered death to save me; and for His sake I pray, Forgive, O forgive me all my sins. Help me with Thy Holy Spirit to believe Thy pardoning Word, and strengthen me with Thy grace that, according to the purpose and desire of my heart, I may flee all sin, and may suffer Thy holy and blessed will to rule in all things. Lord, have mercy upon me. Amen.*

* Remark. If he so prefer, the Pastor may use one of the other Prayers prescribed for Confession and Absolution.

Is this the confession of thine heart?

Answer, It is.

Pastor:

By the authority of God, and of my holy office, I declare unto thee the gracious forgiveness of all thy sins: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

May He who hath begun the good work in you, perfect it until the day of Jesus Christ. Amen.

¶ *After the Confession and Absolution the Pastor shall continue as follows:*

Dearly Beloved: Forasmuch as our Lord Jesus Christ hath Himself said, that where two or three are gathered together in His Name there is He in the midst of them, and, that whatsoever they ask in His Name they shall certainly receive, we have come according to His Word to give this our sick* fellow Christian [and those who are near and dear to him (her)] the holy Body and Blood of our Lord Jesus Christ. And now, O Lord, on his (her, their) behalf we pray Thee in the Name of Christ: do Thou, O heavenly Father, refresh him (her, them) with Thy salutary gifts, and strengthen him (her, them) through the fellowship of the sufferings and the resurrection of Jesus Christ unto everlasting life. Amen.

¶ *Then shall he say:*

Dear Friend in Christ: In order that thou mayest (you may) receive this Sacrament worthily, it cometh thee (you) diligently to consider what thou (you) must now believe and do. From the Words of Christ: "This is my Body, which is given for you;" "This is my Blood, which is shed for you for the remission of sins;" thou shouldest (you should) believe that Jesus Christ is Himself present with

* Remark. The word "sick" may be omitted when the Communion is given in the home to those that are aged or feeble.

His Body and Blood, as the words declare. From Christ's words: "For the remission of sins," thou shouldest (you should), in the next place, believe that Jesus Christ bestoweth upon thee (you) His Body and Blood to confirm unto thee (you) the remission of all thy (your) sins. And, finally, thou shouldest (you should) do as Christ commandeth thee (you) when He saith: "Take, eat;" "Drink ye all of it;" and "This do in remembrance of me." If thou believest (you believe) these words of Christ, and do as He therein hath commanded, then hast thou (have you) rightly examined thyself (yourselves), and mayest (may) worthily eat Christ's Body and drink His Blood for the remission of thy (your) sins. Thou shouldest (you should) therefore give thanks to Almighty God, the Father of our Lord Jesus Christ, for so great a gift, and love thy (your) neighbor with a pure heart, and thus, with the whole Christian Church, have comfort and joy in Christ our Lord. To this end may God the Father grant thee (you) His grace; through the same, our Lord Jesus Christ. Amen.

Let us pray.

Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Our Lord Jesus Christ, in the night in which He was betrayed, took bread;* and, when He had given thanks, He brake it and gave it to His disciples,

* The Pastor, on repeating the words "took bread" of the Institution, must take the Plate with the Bread in his hand until the words of the first part have been said.

saying, Take, eat; this is my Body, which is given for you; this do in remembrance of me.

After the same manner, also, when He had supped, He took the Cup,* and when He had given thanks, He gave it to them, saying, Drink ye all of it; this cup is the New Testament in my Blood, which is shed for you, and for many, for the remission of sins; this do, as oft as ye drink it, in remembrance of me.

¶ *Then shall the Pastor give the Bread, saying:*

May this, the true Body of Christ, which was delivered unto death for thee and for all thy sins, strengthen and preserve thee in true faith unto everlasting life.

¶ *Then shall the Pastor give the Cup, saying:*

May this, the true Blood of Christ, which was shed on the cross for the remission of thy sins, strengthen and preserve thee in true faith unto everlasting life.

¶ *The same words that are used during the Distribution in the Church may be used here, especially if more than one commune, namely:*

This is the true Body of Christ.

This is the true Blood of Christ.

Adding:

Our crucified and risen Lord Jesus Christ, who now hath bestowed upon thee His holy Body and Blood, whereby He hath made full satisfaction for all thy sins, strengthen and preserve thee in true faith unto everlasting life. Peace be with thee. Amen.

Let us give thanks and pray.

We thank Thee, O Lord, almighty and everlasting God, that Thou hast refreshed us with these

* In like manner he shall take the Cup, holding it until the words of the second part are repeated.

Thy salutary gifts. We now beseech Thee, of Thy mercy, to strengthen us through these same gifts of Thine, in faith toward Thee, and in fervent love toward one another; through Jesus Christ, Thy Son, our Lord. Amen.

Receive the benediction.

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace. Amen.

THE SOLEMNIZATION OF MARRIAGE.

¶ *The Service shall begin with the singing of a Hymn, during which the Pastor goes before the Altar. The Hymn ended, the persons to be married shall present themselves before the Altar Rail. The Pastor shall then deliver a short Address upon a suitable Scripture Text, after which he shall say:*

I ask thee, therefore, N. (*the bridegroom's full name without title*) in the presence of God and this Christian assembly:

Wilt thou have N. (*the bride's full name*) here present to be thy wedded wife?

Answer, I will.

Wilt thou live with her according to God's holy Word, love and honor her, and alike in good and evil days keep thee only unto her, so long as ye both shall live?

Answer, I will.

In like manner I ask thee, N. (*the bride*):

Wilt thou have N. here present to be thy wedded husband?

Answer, I will.

Wilt thou live with him according to God's holy Word, love and honor him, and alike in good and evil days keep thee only unto him, so long as ye both shall live?

Answer, I will.

Then join your right hands in token thereof.

¶ *The Pastor shall then place his hand upon the joined hands of the bridegroom and bride, saying:*

Forasmuch as you have consented together in holy wedlock, and have now witnessed the same before God and this Christian assembly, and have joined your right hands in token thereof, I pronounce you man and wife, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

What God hath joined together, let no man put asunder.

[RING SERVICE: *If the wedding ring is to be used, the Pastor shall now ask for it, and, taking it, he shall deliver it to the groom to put on the fourth finger of the bride's left hand, and shall say, and the groom shall say after him:*]

Receive this ring as a pledge and token of wedded love and troth.

¶ *If two rings are used, the Pastor shall say:*

[Exchange rings as a pledge and token of wedded love and troth.]

As ye have now in the name of the Triune God been joined in holy wedlock, hear from the Scriptures how God Himself hath ordained this estate:

In the Second Chapter of the Book of Genesis we read:

And the Lord God said, It is not good that the man should be alone; I will make him an helpmeet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept. And he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from the man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

Hear also from the Word of God how ye are to live in this estate:

In the Epistle to the Ephesians St. Paul writeth thus:

Husbands, love your wives, even as Christ also loved the Church and gave Himself for it, that He might sanctify it. Even so ought husbands to love their own wives as their own bodies. He that loveth his own wife loveth himself. For no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the Church.

Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the Church, being Himself the Savior of the body.

And concerning wives St. Peter writeth thus:

Let their adorning be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price.

But to the husbands he saith:

Ye husbands, in like manner dwell with your wives according to knowledge, giving honor unto the woman as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.

Hear, furthermore, concerning the cross which God hath laid upon this estate:

Unto the woman He said: In sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto the man He said: In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

Finally, let this be your comfort, that marriage is well pleasing to God, and hath His blessing.

For thus it is written in the First Chapter of the Book of Genesis: And God created man in His own image, in the image of God created He him; male and female created He them. And God blessed

them; and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it. And God saw everything that He had made, and, behold, it was very good.

In order that your marriage may redound to the glory of God, and to your own true welfare, we will now with an earnest supplication invoke the heavenly blessing.

¶ *The bridegroom and bride shall then kneel, and the Pastor, laying his hand first upon the head of the groom and then upon the head of the bride, shall say:*

Let us all pray.

Lord God, heavenly Father, Thou who didst create man and woman, and didst join them together in marriage, thereby signifying the mystery of the union between Thy dear Son Jesus Christ and His Bride the Church (N. B.): We beseech Thine infinite mercy, let not this Thy blessed work and ordinance be brought to naught among us, but graciously protect it; through Jesus Christ, Thy beloved Son, our Lord. Amen.

Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *The Pastor, stepping back slightly, shall then say:*

Peace be with you. Amen.

¶ *The husband and wife shall then go to their seats, after which a stanza of a Hymn may be sung. The Pastor, standing at the Altar, shall intone or read the following Collect:*

Let us pray.

Almighty and everlasting God, our Father in heaven, Thou who hast ordained that man and

woman shall be one flesh, and hast confirmed this union with Thy divine blessing, we pray Thee of Thine infinite mercy to vouchsafe this bridegroom and his bride grace, prosperity and happiness in body and soul. Grant them to serve Thee faithfully, and to live together in mutual love. Help them to observe always the way of Thy commandments, so that, at the last day, as true Christians and as Thy dear children, they may be found in the fellowship of Jesus Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Spirit, one true God, world without end.

Assembly:

Amen.

Pastor:

The Lord be with you!

Assembly:

And with thy spirit!

Pastor:

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

Assembly:

Amen.

¶ *The Service closes with the singing of a Hymn.*

¶ *When several couples are to be married at the same time, the prescribed questions shall be asked of each couple separately, together with the words pronouncing them man and wife: "Forasmuch as you have consented together," etc. The succeeding Scripture Lessons and Prayers shall then be read only once, the words in the Collect, "this bridegroom and his bride," being changed to, "these bridegrooms and their brides."*

THE SOLEMNIZATION OF MARRIAGE.

(The New Norwegian Ritual of April 19, 1901.)

¶ *The Service shall begin with the singing of a Hymn, during which the Pastor goes before the Altar. The Hymn ended, the persons to be married shall present themselves before the Altar Rail. The Pastor shall then deliver a short Address upon a suitable Scripture Text, after which he shall say:*

I ask thee, therefore, N. (*the bridegroom's full name without title*), in the presence of God and this Christian assembly:

Wilt thou have N. (*the bride's full name*), here present, to be thy wedded wife?

Answer, I will.

Wilt thou live with her according to God's holy Word, love and honor her, and alike in good and evil days keep thee only unto her, so long as ye both shall live?

Answer, I will.

In like manner I ask thee, N. (*the bride*):

Wilt thou have N., here present, to be thy wedded husband?

Answer, I will.

Wilt thou live with him according to God's holy Word, love and honor him, and alike in good and evil days keep thee only unto him, so long as ye both shall live?

Answer, I will.

Then join your right hands in token thereof.

¶ *The Pastor shall place his hand upon the joined hands of the bridegroom and bride, saying:*

Forasmuch as ye have consented together in holy wedlock, and have now witnessed the same before God and this Christian assembly, and have joined your right hands in token thereof, I pronounce you man and wife, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Inasmuch as ye have now in the Name of the Triune God been joined in holy wedlock, hear first the Word of the Lord concerning the sacredness of this estate.

Thus saith our Lord Jesus Christ:

Have ye not read that He who created them from the beginning, made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? What, therefore, God hath joined together, let not man put asunder.

In the next place, remember that the same Jesus Christ, our Lord, when He was bidden to the wedding in Cana of Galilee, gladly came, and sat at meat with the bridegroom and the bride, and there revealed His glory and blessed them. Bid the Lord Jesus in like manner to be your guest, and pray that He may ever abide with you, and that you may abide with Him, in His Word and in His Church. Then shall the Lord indeed make known His glory, that ye may be strong in faith, sanctified in the truth, and kept from all evil. In nothing, therefore, be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

And finally, take to heart that word of God, which saith: A new commandment give I unto you, that ye love one another, even as I have loved you. And, He that will be great among you, let

him be your servant; for they who enter this estate are above all to love and serve one another. As ye are of the same heart, be of the same mind in all things. Give place neither to bitterness nor to wrath, but pray with and for each other. Bear ye one another's burdens, and so fulfill the law of Christ. Share mutually the trials of this life, but above all endeavor to help one another in the way to life eternal. And the God of peace sanctify you wholly, that your mind and soul and body may be preserved entire and without blame to the coming of our Lord and Savior, Jesus Christ.

All things are hallowed by the Word of God and prayer. Let us, therefore, in the Name of our Lord Jesus Christ, pray, saying:

¶ *The bridal pair shall kneel, and the Pastor shall say, placing his hand first upon the head of the bridegroom, then upon that of the bride:*

Lord God, Heavenly Father, Thou who didst create man and woman, and didst join them together in marriage, thereby signifying the mystery of the union between Thy dear Son Jesus Christ and His Bride the Church (N. B.): We beseech Thine infinite mercy, let not this Thy blessed work and ordinance be brought to naught among us, but graciously protect it; through Jesus Christ, Thy beloved Son, our Lord. Amen.

Our Father who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; (N. B.) And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Or:

Merciful God and Father, Thou who hast ordained marriage, and dost vouchsafe to those in

wedlock Thy continual favor: let Thy blessing rest upon those who here kneel in Thy presence. Fulfill in them Thy love, that they may be one, as Thou art one. (N. B.) Look in mercy upon them, and upon all who are in this estate. Strengthen them by the power of Thy Spirit, that alike in good and evil days they may set their confidence to Thee alone, and so by mutual love and help be able to attain at length everlasting life. Amen.

The Lord's Prayer, as above.

¶ *The bridal pair shall then arise, after which the Pastor, stepping back slightly, shall say:*

Receive the Benediction.

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace. Amen.

¶ *The bridal pair resume their seats, and the Service closes with a Hymn.*

¶ *When several couples are united in marriage at the same time, the appointed questions are directed to each couple, together with the declaration of troth, "Inasmuch as ye have now," etc., after which the Service shall be recited as addressed to them all.*

THE BLESSING OF CIVIL MARRIAGE.

¶ *The Service shall begin with the singing of a Hymn, during which the Pastor goes before the Altar. The Hymn ended, the husband and wife shall present themselves before the Altar Rail. The Pastor shall then deliver a short Address upon some suitable Text, after which he shall say:*

Forasmuch as you have desired the blessing of the Church upon your marriage, hear in the first place from the Word of God, how He Himself hath ordained this estate:

In the Second Chapter of the Book of Genesis it is written thus:

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept. And He took one of his ribs, and closed up the flesh instead thereof; and of the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

Therefore our Lord Jesus Christ saith also in the Nineteenth Chapter according to St. Matthew:

What God hath joined together let no man put asunder.

Hear also from the Word of God how ye are to live in this estate:

In the Epistle to the Ephesians St. Paul writeth thus:

Husbands, love your wives, even as Christ also loved the Church and gave Himself for it, that He might sanctify it. Even so ought husbands to love their own wives as their own bodies. He that loveth his own wife loveth himself. For no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the Church.

Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the Church, being Himself the Savior of the body.

And concerning wives St. Peter writeth thus:

Let their adorning be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price.

But to the husbands he saith:

Ye husbands, in like manner dwell with your wives according to knowledge, giving honor unto the woman as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.

Hear, furthermore, concerning the cross which God hath laid upon this estate:

Unto the woman He said: In sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto the man He said: In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

Finally, let this be your comfort, that marriage is well pleasing to God, and hath His blessing.

For thus it is written in the First Chapter of the Book of Genesis:

And God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and

replenish the earth, and subdue it. And God saw everything that He had made, and, behold, it was very good.

¶ *The Pastor here draws nearer the husband and wife, saying:*

I ask thee, therefore, N. (*the man's full name without title*) in the presence of God and this Christian assembly:

In thy marriage with N. (*the wife's full name*) wilt thou live with her according to God's holy Word, love and honor her, and alike in good and evil days keep thee only unto her so long as ye both shall live?

Answer, I will.

In like manner I ask thee, N. (*the wife*):

In thy marriage with N. wilt thou live with him according to God's holy Word, love and honor him, and alike in good and evil days keep thee only unto him, so long as ye both shall live?

Answer, I will.

¶ *The husband and wife shall then kneel.*

Forasmuch as you have now witnessed before God and this Christian assembly that you will live together according to God's holy Word, I do now, as the servant of the Church, bless your marriage, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *The Pastor, with the laying on of hands, shall then say:*

Let us all pray.

Lord God, heavenly Father, Thou who didst create man and woman, and didst join them together in marriage, thereby signifying the mystery of the union between Thy dear Son Jesus Christ and His Bride the Church (N. B.): We beseech Thine infinite goodness, let not this Thy blessed work and ordinance be brought to naught among us, but

graciously protect it; through Jesus Christ, Thy beloved Son, our Lord. Amen.

Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *The Pastor, stepping back slightly, shall then say:*

Peace be with you. Amen.

¶ *The husband and wife shall then go to their seats, after which a stanza of a Hymn may be sung. The Pastor, standing before the Altar, shall intone or read the following Collect:*

Let us pray.

Almighty and everlasting God, our Father in heaven, Thou who hast ordained that man and woman shall be one flesh, and hast confirmed this union with Thy divine blessing, we pray Thee of Thine infinite mercy to vouchsafe this husband and wife grace, prosperity and happiness in body and in soul. Grant them to serve Thee faithfully, and to live together in mutual love. Help them to observe always the way of Thy commandments, so that, at the last day, as true Christians and as Thy dear children, they may be found in the fellowship of Jesus Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Spirit, ever one God, world without end.

Assembly:

Amen.

* Remark. If the Collect is omitted, the Benediction follows the Lord's Prayer, in that in place of the words "Peace be with you" the words "Receive the Benediction" succeed.

Pastor:

The Lord be with you.

Assembly:

And with thy spirit.

Pastor:

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

Assembly:

Amen.

¶ *The Service shall conclude with a Hymn.*

THE BLESSING OF CIVIL MARRIAGE.

(The New Norwegian Ritual of April 19, 1901.)

¶ *The Service shall begin with the singing of a Hymn, during which the Pastor goes before the Altar. The Hymn ended, the husband and wife shall present themselves before the Altar Rail. The Pastor shall then deliver a short Address upon a suitable Scripture Text, after which he shall say:*

Forasmuch as ye have desired the blessing of the Church upon your marriage, hear in the first place from the Word of God concerning the sacredness of this estate.

Thus saith our Lord Jesus Christ:

Have ye not read that He who created them from the beginning, made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? What, therefore, God hath joined together, let not man put asunder.

In the next place, remember that the same Jesus Christ, our Lord, when He was bidden to the wedding in Cana of Galilee, gladly came, and sat at meat with the bridegroom and the bride, and there revealed His glory and blessed them. Bid the Lord Jesus in like manner to be your guest, and pray that He may ever abide with you, and that you may abide with Him, in His Word and in His Church. Then shall the Lord indeed make known His glory, that ye may be strong in faith, sanctified in the truth, and kept from all evil. In nothing, therefore, be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which

passeth all understanding, shall keep your hearts and minds through Christ Jesus.

And finally, take to heart that word of God, which saith: A new commandment give I unto you, that ye love one another, even as I have loved you. And, He that will be great among you, let him be your servant; for they who enter this estate are above all to love and serve one another. As ye are of the same heart, be of the same mind in all things. Give place neither to bitterness nor to wrath, but pray with and for each other. Bear ye one another's burdens, and so fulfill the law of Christ. Share mutually the trials of this life, but above all endeavor to help one another in the way to life eternal. And the God of peace sanctify you wholly, that your mind and soul and body may be preserved entire and without blame to the coming of our Lord and Savior, Jesus Christ.

¶ *The Pastor then approaches the bridal couple slightly, and says:*

I ask thee, therefore, N. (*the husband's full name without title*), in the presence of God and of this Christian assembly:

Wilt thou in thy marriage with N. (*the wife's full name*), live with her according to God's holy Word, love and honor her, and alike in good and evil days keep thee only unto her, so long as ye both shall live?

Answer, Yes.

In like manner I ask you, N. (*the wife*):

Wilt thou in thy marriage with N. live with him according to God's holy Word, love and honor him, and alike in good and evil days keep thee only unto him, so long as ye both shall live?

Answer, Yes.

¶ *The man and his wife shall here kneel.*

Forasmuch as you have now witnessed before God and this Christian assembly that you will live according to God's holy Word, I do now, as the servant of the Church, pronounce the divine blessing upon your marriage, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

All things are hallowed by the Word of God and prayer. Let us, therefore, in the Name of our Lord Jesus Christ, pray, saying:

¶ *The husband and wife shall kneel, and the Pastor shall say, laying his hand first upon the man, then upon the woman:*

Lord God, Heavenly Father, Thou who didst create man and woman, and didst join them together in marriage, thereby signifying the mystery of the union between Thy dear Son Jesus Christ and His Bride the Church (N. B.): We beseech Thine infinite mercy, let not this Thy blessed work and ordinance be brought to naught among us, but graciously protect it; through Jesus Christ, Thy beloved Son, our Lord. Amen.

Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; (N. B.) And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Or:

Merciful God and Father, Thou who hast ordained marriage, and dost vouchsafe to those in wedlock Thy continual favor: let Thy blessing rest upon those who here kneel in Thy presence. Fulfill in them Thy love, that they may be one, as Thou art one. (N. B.) Look in mercy upon them, and upon all who are in this estate. Strengthen them by the power of Thy Spirit, that alike in good and

evil days they may set their confidence to Thee alone, and so by mutual love and help be able to attain at length everlasting life. Amen.

The Lord's Prayer, as above.

¶ *The husband and wife shall then arise, and the Pastor, stepping back slightly, shall say:*

Receive the Benediction.

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace. Amen.

¶ *The husband and wife resume their seats, and the service closes with a Hymn.*

THE CHURCHING OF MOTHERS.

¶ *The mother who is to be churched shall meet betimes with her attendants in the Sacristy of the Church. There the Pastor may speak with her, either before the Opening Prayer or during the singing of one of the Hymns before the Sermon.*

¶ *In a short Address he shall admonish her, in the first place, to give thanks to God that He has mercifully vouchsafed to help her in her trial, and has caused her to rejoice that a child is born into the world, and more especially that He hath prepared for her child the washing of regeneration in order that it may see His kingdom. In the next place, he shall admonish her to show her gratitude in deed, by rearing her child in the true fear of the Lord, and by setting it a good Christian example in all things.*

¶ *Having ended his Address, he shall say:*

Enter the church of God in peace, and return thanks to the Lord who hath done thee good. May His grace strengthen thee henceforth in soul and body, and may He grant thee a blessed entrance, now and evermore, into His Holy Presence. Amen.

¶ *She may now enter the Church, together with her attendants. In the matter of offerings, the practice customary to the Congregation may be followed.*

¶ *If the child is dead, perhaps without Baptism, the Pastor shall adapt his Address to circumstances, and shall remind the bereaved mother of the words of Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And of Jesus' words, Matt. 18:14, and 19:14, "It is not the will of your Father which is in heaven, that one of these little ones should perish." "For to such belongeth the kingdom of heaven."*

THE BURIAL OF THE DEAD.

A. *The More Complete Order for the Burial of the Dead.*

A HYMN.

The Pastor:

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Our Lord Jesus Christ saith: The hour is coming, in the which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

¶ *Then shall he thrice cast earth upon the corpse, saying:*

The first time: Out of dust art thou taken.

The second time: Unto dust shalt thou return.

The third time: Out of the dust shalt thou rise again.

Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. Amen.

¶ *Or, instead of the above:*

Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is

the kingdom, and the power, and the glory, forever and ever. Amen.

Peace be with you. Amen.

¶ *Instead of this Salutation of Peace, the Benediction may be used:*

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace. Amen.

A HYMN.

B. *When circumstances make a briefer Order desirable, the interment may proceed as follows:*

A HYMN.

¶ *After the Hymn, the Pastor shall thrice cast earth upon the corpse, saying:*

Out of dust art thou taken.

Unto dust shalt thou return.

Out of the dust shalt thou rise again.

A HYMN.

¶ *According to circumstances, at the Church, Mortuary Chapel, or House, or at the Grave, an extempore Address, upon some suitable words of Scripture, may be added to the preceding Order for Interment. The Address, if delivered at the Grave, comes after the words: "In the Name of the Father, and of the Son, and of the Holy Ghost" (A), or after the first Hymn (B). At the Church, Mortuary Chapel, or House, the Service shall begin and close with a Hymn.*

¶ *Or, the Pastor may proceed according to the following Order:*

1. PRAYER.

Let us pray.

Out of the depths have I cried unto thee, O Lord. Lord, hear my voice; let Thine ears be at-

tentive to the voice of my supplications. If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared. I wait for the Lord, my soul doth wait, and in His Word do I hope. My soul waiteth for the Lord more than they that watch for the morning: yea, more than they that watch for the morning. O Israel, hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities. (Psalm 130.)

¶ *Instead of this Psalm a brief extempore Prayer may be offered.*

2. SCRIPTURE READING.

Dearly Beloved: Let us hear what the Holy Scriptures testify concerning the corruption of this life and concerning death and judgment.

Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. Thou turnest man to destruction, and sayst, Return, ye children of men. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: In the morning they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down, and withereth. So teach us to number our days, that we may get us a heart of wisdom. (Psalm 90:2-6, 12.)

And furthermore, it is written:

Therefore as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all have sinned. (Rom. 5:12.)

It is appointed unto men once to die, but after this cometh judgment. (Heb. 9:27.)

Let us, in the next place, hear concerning the watchful care and the preparedness which the Lord doth desire to find in us.

Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh they may straightway open unto him. Blessed are those servants, whom the Lord when He cometh shall find watching: Verily I say unto you, that He shall gird Himself, and make them sit down to meat, and shall come and serve them. Be ye also ready: for in an hour that ye think not the Son of man cometh. (St. Luke 12:35-37, 40.)

Finally, let us hear the blessed words concerning resurrection and everlasting life.

Jesus saith: I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. (St. John 11:25-26.)

And the Lord's Apostle beareth witness:

This corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written; Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? But thanks be to God, who giveth us the victory through our Lord Jesus Christ. (1 Cor. 15:53-55, and 57.)

3. ONE OF THE FOLLOWING COLLECTS, CLOSING WITH THE LORD'S PRAYER.

Let us all pray.

Merciful and everlasting God, Thou who by the death of Thy Son hast removed from us the doom of eternal death, and hast sanctified the grave to

Thy faithful people, that it is become a peaceful resting place; help us to be diligently mindful of our last hour, in order that by true penitence and faith we may die daily unto sin and to the corruptible fashion of this world, to the end that, together with Thy saints, we may attain unto a blessed resurrection; through Jesus Christ, Thy dear Son, our Lord. Amen.

Merciful and eternal God, our Heavenly Father, Thou who in Thy dear Son, Jesus Christ, dost grant to us an abundant comfort against death, we pray Thee so to direct us by the Holy Spirit, that we be not turned away from Thee through any distress or assault of evil, but may live in Thy fear, depart this life in Thy peace, and in Thy keeping rest at last in the grave; whence we shall arise by Thy power to newness of life. Through Jesus Christ, Thy dear Son, our Lord. Amen.

Almighty, Everlasting God! Thou who by reason of sin causest man to die and return unto the ground, so teach us to number our days, that we may get us an heart of wisdom. Grant us a true faith in Thine only begotten Son, Jesus Christ, who was delivered for our offenses, was raised again for our justification, and reigneth to all eternity. Help us by Thy grace that we may die daily unto sin and live according to Thy holy will, so that, when the hour of death shall come, we may be prepared through faith in Thy Word for a peaceful departure. Receive our souls unto Thyself, and grant that at the last day our bodies may rise again from the grave unto everlasting life; through Jesus Christ, our Lord. Amen.

Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into

temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever. Amen.

¶ *If this Order be used at the Grave, it is introduced in A. after the words: "In the Name of the Father, and of the Son, and of the Holy Ghost." Or, in B., after the first Hymn. At the Church, Mortuary Chapel, or House, the Service shall begin and close with a Hymn.*

¶ *If a brief extempore Address be made at the Grave, it shall follow the Scripture Reading.*

AT THE BURIAL OF CHILDREN.

¶ *Nos. 2 and 3 (Scripture Reading and Collect) may be as follows:*

Let us hear the Holy Gospel as recorded by St. Mark.

And they brought unto Him little children, that He should touch them: and the disciples rebuked them. But when Jesus saw it, He was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And He took them in His arms, and blessed them, laying His hands upon them.

Let us all pray.

O Lord God, Heavenly Father! Thou who hast made this little child to be Thine through the Sacrament of Baptism, and after a brief affliction hast received it home unto Thyself, we thank Thee for Thy Fatherly goodness, and we praise Thy Name for the comfort against death Thou hast given us in Christ. We humbly pray: Grant us Thy Holy Spirit, that we may turn to Thee with all the heart and become as little children, so that after the brief affliction of this life, we may be gathered home to the everlasting joy of heaven; through Thy dear Son, Jesus Christ, our Lord. Amen.

Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive

those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Unbaptized children shall be buried according to the Shorter Order (B). This Order shall also be followed at the Burial of still-born children.*

ORDINATION TO THE HOLY MINISTRY.

¶ *When a Candidate receives a call to the Ministry, he shall be ordained at the earliest convenience. The Ordination must be performed by the proper functionary, the President of the Church Body, or a Pastor whom he shall appoint. The President likewise designates the Pastors who shall assist. At the time appointed, the person or persons to be ordained shall meet in the Sacristy, and, after donning clerical vestments, shall enter the Church.*

¶ *The Complete Order of Morning Service shall be used at an Ordination. One of the Pastors officiates at the Altar, the others, with the person or persons to be ordained, seating themselves to the right and left of the same. If the Ordination occurs on a Sunday morning, the regular Collect and Lessons shall be used; otherwise, the Collect for the Thirteenth, the Epistle for the Twelfth Sunday after Trinity shall be used, with the Gospel as recorded in John 20:21-23.*

COLLECT.

Lord God, Heavenly Father: We thank Thee out of a full heart that Thou hast granted us to live in this blessed time, when Thy holy Gospel may be freely heard, when men may know Thy Fatherly will, and look upon the grace of Jesus Christ, Thy Son. We beseech Thy great mercy, grant us to retain the light of Thy holy Word; so rule our hearts with Thy Holy Spirit, that we may never fall away from Thy Word, but may abide therein, to our final and blessed salvation. Through the same, Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Spirit, ever one true God, world without end. Amen.

The holy Epistle as recorded by the Apostle Paul readeth as follows:

And such confidence have we through Christ to

God-ward: not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written, and engraven on stones, came with glory, so that the children of Israel could not look steadfastly upon the face of Moses for the glory of his face; which glory was passing away: how shall not rather the ministration of the Spirit be with glory? For if the ministration of condemnation hath glory, much rather doth the ministration of righteousness exceed in glory.

The holy Gospel as found recorded by St. John readeth thus:

Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Spirit: whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained.

¶ *When the Apostles' Creed has been said, a Hymn shall be sung, during which the President goes before the Altar. After the Hymn one of the Pastors advances to the Chancel Door and begins the Ordination Service as follows:*

Beloved Congregation: The holy Scriptures admonish us to know them that labor among us, and are over us in the Lord, to pray for them and esteem them highly in love for their work's sake. On this day new laborers in the Church present themselves before us. Candidates in Theology* (name and previous vocation), who have received calls to (the parishes are named), are now to be ordained to the

* If there is but one candidate, as follows: A new laborer in the Church presents himself before us. Candidate in Theology (name and previous vocation) has received a call to (.....) and is now to be ordained, etc.

holy office of the Ministry. Let us receive them in love, and present them before God in prayer.

¶ *The President kneels at the Altar, and those to be ordained at the Altar Rail, together with the other Pastors.*

Lord Jesus Christ, Thou who hast given Thy Church some to be apostles, some prophets, and some evangelists, pastors, and teachers, for the perfecting of the saints, unto the work of ministry, unto the building up of the body of Christ: we thank Thee for Thy great mercy, and we bless Thy holy Name, that Thou hast not dealt with us after our sins or much unfaithfulness, but hast graciously preserved among us to this present day Thy holy Word and Thy precious Sacraments. We pray Thee, have mercy upon us. May Thy Holy Spirit enlighten and direct us, comfort and strengthen us; and may the sacred act we are about to perform redound to the honor of Thy Name, to the increase of Thy Kingdom. May Thy blessing abide upon this Thy servant (these Thy servants), and may we all be builded up in the faith which is in Thee, Thou Rock of our Salvation, immovable forevermore! Amen.

¶ *When the Prayer is ended, the Officiating Pastor and the other Pastors shall rise. The President, turning to the Altar, shall then intone or read:*

Come, Holy Spirit, God and Lord! (Hymnary No. 375.)

¶ *Congregation continues:*

Be all Thy graces now outpoured
On the believer's mind and soul,
To strengthen, save, and make us whole.
Lord, by the brightness of Thy light,
Thou in the faith dost men unite,
Of every tongue and every nation,
To give Thee praise and adoration.
Hallelujah, Hallelujah!

President:

Send forth, O Lord, Thy Spirit,
And servants shall be created unto Thee.

Choir and Congregation:

And Thou makest all things new. Amen.

President:

The Lord be with you.

Congregation:

And with thy spirit.

President:

Let us all pray.

¶ *The Pastors kneel about the Altar Circle, on either side of the person to be ordained.*

Lord God, Heavenly Father, Thou who by Thy Holy Spirit dost enlighten and comfort all believing hearts: Grant us to be led of Thy Spirit into all the truth, and give us at all times the joy of His comfort; through our Lord Jesus Christ, Thy Son, who with Thee liveth and reigneth in the unity of the Holy Spirit, one true God, from everlasting to everlasting.

Congregation:

Amen.

¶ *The Pastors and the one being ordained shall here rise and return to their seats. The President, turning to the Congregation, shall say:*

Let us hear the testimony of God's Word concerning this sacred office.

¶ *One of the Pastors shall then rise and read:*

In the twenty-eighth chapter of the Gospel according to St. Matthew, from the eighteenth to the twentieth verse, it is written:

And Jesus came to them and spake unto them,

saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

¶ *Two stanzas of a suitable Hymn shall then be sung, after which another Pastor reads:*

In the twentieth chapter of the Book of Acts, beginning at the seventeenth verse, it is written:

And from Miletus he sent to Ephesus, and called to him the elders of the Church. And when they were come to him, he said unto them, Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews: how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God. Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops, to

feed the Church of God, which He purchased with His own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. And now I commend you to God, and to the Word of His grace, which is able to build you up, and to give you the inheritance among all them that are sanctified.

¶ *Two more stanzas shall then be sung, after which another Pastor reads:*

In the fifth chapter of St. Paul's Second Epistle to the Corinthians, from the seventeenth to the twenty-first verse, it is written thus:

Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new. But all things are of God, who reconciled us to Himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him.

¶ *Two more stanzas shall then be sung, after which another Pastor reads:*

In the fifth chapter of the First Epistle of St. Peter, from the first to the fourth verse, it is written:

The elders, therefore, among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that

shall be revealed: Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive the crown of glory that fadeth not away.

¶ *Another stanza shall then be sung, during which the person to be ordained seats himself before the Altar. The stanza finished, the President shall say:*

The Word of God, which I desire especially to impress upon your heart on this sacred day of your ordination is recorded in, etc.

¶ *Having read the Text chosen for the Ordination Address, the President shall explain and apply it. The Address ended, the person to be ordained shall kneel at the Altar Rail, the Pastors shall rise, and the President shall say to the one to be ordained:*

I, therefore, charge and enjoin upon thee:

That thou give diligence always to preach the Word of God in its purity, as found in the Prophetic and Apostolic Writings, and as taught in the Confessions of the Lutheran Church;

That thou administer the two Sacraments as instituted by the Lord Jesus Christ Himself;

That thou admonish thy hearers faithfully to a true repentance, and a holy life of love toward God and man; and

That thou thyself make sincere endeavor to live according to the Word of God, so as to serve the Lord in truth as a right shepherd of the flock entrusted to thee.

Dost thou promise me here in the presence of the all-knowing God, in full dependence upon the grace which the Triune God Himself shall bestow, to perform all this with fidelity?

Answer, I do.

¶ *The President shall then say:*

Give me thine hand in token thereof.

¶ *The person to be ordained shall then rise, and give his hand, first to the President, then to the Pastors from right to left. After this he shall again kneel.*

¶ *The President shall then say:*

I commit unto thee, in the Name of the Father, and of the Son, and of the Holy Ghost, the sacred office of the Gospel Ministry, with authority and power, as a right servant of God and of Jesus Christ, to declare God's Word both in public and in private, to administer the Holy Sacraments in accordance with their institution, to bind sin upon the obstinate and to loose it upon the penitent, and further to perform whatsoever belongeth to this thy holy calling in accordance with the Word of God and the practices of our Church.

Let us all pray.

¶ *The President shall then lay his hand upon the head of the person being ordained, the Pastors doing the same. If more than one is being ordained, the Pastors shall distribute themselves in equal numbers about each one of the Candidates. The President moves his hand from one to the other during the following prayer:*

Merciful and everlasting God: By the Word of Thine only begotten Son Thou hast taught us that the harvest truly is great, but the laborers are few; and that we should pray the Lord of the harvest that he send forth laborers into His harvest. Hear, therefore, the prayer we offer in behalf of him whom we ordain this day to be a servant in Thy Church. Lord, keep him in Thy Name, and sanctify him in Thy truth, strengthen him in faith and in love toward Thee, and bestow upon him through Thy Spirit the gifts of ministration, that he may become a right laborer in Thy harvest. Help him to proclaim Thy Word with boldness and fidelity, to counsel, comfort, and

rebuke with all meekness and wisdom, and in all things conduct himself as a good steward of Thy manifold grace. Be with him in every conflict and trial, and make him patient and humble in heart; for Thy power is made perfect in weakness. Make fruitful his labors according to Thine own good pleasure, and when his day of toil shall end, receive him with joy in Thine own presence, there to inherit a portion with all Thy saints in everlasting bliss. Hear us, for the sake of Jesus Christ. Amen.

Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

From the heart let all say, Amen.

¶ *The Pastors answer:*

Amen.

¶ *The President:*

In the Name of Christ, Amen.

¶ *A stanza of an appropriate Hymn, such as the first of No. 39 in the Hymnary, shall then be sung, during which the President kneels in silent prayer at the Altar, while the persons ordained together with the other Pastors kneel around the Altar Circle. Thereupon the President and the persons ordained go into the Sacristy.*

¶ *The act of Ordination thus performed, the Hymn before the Sermon shall be sung, after which a Sermon shall be preached, either by the person ordained, or by one of the other Pastors, as the President shall determine.*

¶ *At the Conclusion of the Sermon, the person newly ordained shall take the oath of ordination.*

¶ *If more than one person be ordained, the Ritual shall be modified accordingly.*

THE INSTALLATION OF PASTORS.

¶ *An Installation shall occur at a Full Service on a Sunday or other Holy day. The Officers of the Congregation are to be seated appropriately forward.*

¶ *After the singing of a suitable Hymn, such as No. 247 in the Hymnary, the Visitor and Pastor shall advance to the Chancel door, and the Officers of the Congregation shall rise. The Visitor shall then say:*

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Forasmuch as Pastor N., who here presenteth himself before you, hath been duly called, examined, and ordained to the holy office of the Ministry, and hath expressed the desire to be installed as the pastor of this congregation, I will now in the Name of the Triune God, proceed to the act of installation by directing certain questions to Pastor N., and to the officers of this congregation.

Do you, as the officers of congregation on its behalf acknowledge that Pastor N. has been regularly called to become the pastor of this congregation, and are you now ready to receive him as such?

Answer, Yes.

Do you, Pastor N., solemnly promise that in this congregation you will publicly and privately declare the Word of God in its truth and purity in accordance with the teachings of our Lutheran Church?

Answer, I do.

Do you promise to conduct yourself in public and

in private as becomes your office and the sacred ministry of the Word?

Answer, I do.

Do you promise diligently to visit the sick and poor and needy in the congregation, and to attend carefully upon the instruction of the young in the doctrines of our Christian religion?

Answer, I do.

Do you promise to comply with all the rules and usages of this congregation, as set forth in its regularly adopted constitution?

Answer, I do.

May God grant you grace to fulfill these promises as a servant in His Church to the glory of His Name and to the salvation of souls.

I, likewise, ask you as the officers of this congregation:

Do you on its behalf promise and obligate yourselves as a Christian congregation, to esteem Pastor N. as the incumbent of the office of teaching among you, to hear and obey him as the shepherd of souls, in accordance with the Word of God, and the constitution, rules, and usages of this congregation?

Answer, We do.

Do you promise and obligate yourselves and this congregation, with all its members, to assist him by word and deed according to opportunity and ability both in the exercise of his office, and in the maintenance of churchly order and of salutary discipline?

Answer, We do.

And do you promise, as a Christian congregation, to communicate unto him that teacheth in all good things, and, as such, to pay your pastor promptly and faithfully the salary designated at the time you

called him; and, on the whole, so to provide for him that he may labor among you without temporal anxiety?

Answer, We do.

All of which is both required and promised on the part of congregation and pastor. God grant that ye may keep your promises unbroken before Him.

In view of these promises, mutually made, all in accordance with the Word of God, the Confessions of the Lutheran Church, the order and practice of theLutheran Church, and the constitution, rules and usages of thiscongregation, I now install Pastor N. as the pastor ofcongregation, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

May the chief Shepherd and Bishop of the Church so direct pastor and congregation by His Holy Spirit that they may be built ever upon the eternal foundation in Zion, Jesus Christ Himself being the chief corner stone.

- ¶ *The Pastor and Officers now resume their seats, and the Visitor shall then deliver a short Address to Pastor and Congregation, after which a Hymn is sung.*
- ¶ *The Service shall then proceed as usual, the newly installed Pastor as a rule delivering the Sermon.*
- ¶ *When the circumstances are such that the new Pastor must install himself, he shall read the letter certifying his Call, and, in a short Address, shall commend himself to the Congregation. Thus also he may install himself in other Congregations of the Parish.*

THE INSTALLATION OF CHURCH OFFICERS.

¶ *The Installation of Church Officers* shall take place at a regular Service, preferably the Morning Service, on a Sunday or Holy day as the Pastor may designate, in the presence of the Congregation.*

I.

¶ *When the Hymn after the Sermon has been sung, the Pastor and the Officers to be installed shall present themselves before the Chancel. The Pastor shall then read the paper certifying the election of Officers, and, in a short Address upon some suitable Text, shall commend them to the Congregation.*

¶ *The Service shall then proceed as usual.*

II.

¶ *When the Hymn after the Sermon has been sung, the Pastor advances to the Chancel, and the newly elected Deacons likewise present themselves. The Pastor says:*

Dear Brethren: You have been elected by this congregation to serve as deacons, in accordance with its constitution.

As such it will be your duty to assist the pastor and counsel him in all his work for the promotion of the congregation, to help him in ministering to the sick, as well as to the poor and distressed, and in the cultivation of peace, good will and charity among the members. You are also to assist him that suitable provision be made for the instruction of the young, that proper discipline be maintained, the erring admonished, and incorrigible offenders excluded from the membership of the congregation in accordance with the Word of God.

* The above Order is in part based upon the edition of 1902.

In the absence of the pastor, or if the congregation should be without proper service, you are to see that the services of God's House are held at the appointed times, and are conducted decently and in order, and that the pure Gospel be preached according to the faith of the Church, and the Sacraments rightly administered; and that only such are admitted to the pulpit as are approved by the constitution.

You are also yourselves to set a good example, as servants of Christ and as officers in His Church.

And in order that the congregation may know that you are willing to take upon you these duties, I ask you:

Do you accept the offices and duties thus set before you according to the constitution and rules of this congregation, and will you by the help of God faithfully fulfill the same according to His Word and the confessions of our Church?

¶ *Deacons answer:*

Yes.

¶ *Pastor:*

The Triune God, who has called you to the service of His Church, enlighten and strengthen you in your office, that you may prove good and faithful stewards; to the praise of His holy Name. Amen.

Let us pray.

Lord God, heavenly Father: We thank Thee for Thy good and faithful care of Thy Church on earth, and that Thou hast given to this congregation men willing to serve it in Thy cause. Lord, give them Thy Holy Spirit, that they may faithfully perform the duties of their office. Let Thy blessing so rest upon us, that Thy work may prosper also in this congregation; through our Lord Jesus Christ. Amen.

THE CONSECRATION OF DEACONESSES.

1. ORGAN PRELUDE.

2. SILENT PRAYER.

3. A HYMN.

4. COLLECT.

¶ *Pastor:*

The Lord be with you.

¶ *Congregation:*

And with thy spirit.

¶ *Pastor:*

Let us all pray.

O Lord God, heavenly Father, Thou who didst reveal Thyself unto Mary, Elizabeth, and the women who received Thy Word in faith, and hast deigned to entrust Thy sacred work to our feeble hands, and hast promised that we also, if we lay hold with a sincere faith upon the merits of Jesus Christ, shall become heirs of eternal life: We pray Thee, uphold us in this blessed and enduring doctrine of our salvation, strengthen our faith, and make our bodies temples of Thy Holy Spirit.

O Lord, for the sake of Thine own mercy, graciously bless upon our hearts this hour of consecration, that as Thy servants we may go forth in Thy strength. Enable us by Thy sustaining grace to bring comfort to the suffering, and to bear faithful witness before the world of Thy great and fathomless love, until at last we attain eternal joy,

through Jesus Christ, Thy Son, our Lord, who with Thee liveth and reigneth in the unity of the Holy Spirit, one true God, from everlasting to everlasting.

¶ *Congregation:*

Amen.

5. LESSON. Isaiah 58:5-8.

Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

6. A HYMN.

7. ADDRESS by the President of the Board of Directors of the Deaconess Home.

8. A HYMN.

9. ADDRESS of Consecration by the Rector.

¶ *The Sisters shall now kneel about the Altar, and the following questions are addressed to each by name:*

10. THE ACT OF CONSECRATION:

N., dost thou of thine own free will desire to choose the calling of deaconess?

Answer, Yes.

Wilt thou so long as God shall give thee grace to continue in thy calling, seek by the willing obedience of love to perform its duties to the honor of God, and the true profit of thy fellow-men?

Answer, Yes.

Wilt thou by prayer and self-denial strive faithfully to attain and preserve the spirit of the true deaconess?

Answer, Yes.

Give me thine hand in token thereof.

¶ *With the laying on of hands:*

I hereby consecrate thee, N., to the sacred office of deaconess in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Thy Word of Consecration shall be: (A Scripture text shall be given to each sister.)

11. A HYMN.

12. THE PRAYER OF CONSECRATION.

Let us all pray.

O almighty and eternal God, Thou who hast in Thy Word promised graciously to bless all that is done to the honor of Thy Name, and to the promotion of Thy kingdom: We pray Thee for the sake of Jesus Christ: Thou who hast by Thy Spirit inspired the hearts of Miriam and of Deborah and Hannah, and who hast suffered Thine only begotten Son to be born of a woman, pour forth Thy good Spirit of truth and love upon the hearts of these thy servants, that they may obtain wisdom, patience, strength and love, to do before Thee with all the heart the sacred office of deaconess. Protect them from all error, and sustain them in the good confession of our Evangelical Lutheran Church, as in-

herited through many witnesses, our fathers in the faith, to the end that they may walk void of offense in word and deed, and as Thy servants labor in and for the truth. Graciously uphold them in their difficult calling that by a loving self-sacrifice they may win souls for Thy kingdom. And thus, also, through them reveal that Thy Church is yet among us, and that Thy strength is still made perfect in weakness. Grant them to meet all trials and perils with a confident assurance, that all things may thus work for them to the increase of faith. Grant them the consecration of a true humility, and help them to guard against the secret desires of the heart that no root of bitterness be found therein, no fleshly lust, and no proud imagination; and that no uncharitable judgment bring shame upon them and their calling. Grant healing power alike to the hand and the soul, and breathe into them the spirit of compassion and comfort, that they may weep with them that weep, and rejoice with them that rejoice. Let them so feel Thy grace, that their hearts may rejoice in gratitude that Thou hast called them to this work, and when this natural strength shall fail, and they are about to enter the rest Thou hast appointed unto Thy people, let Thy light direct them. O Lord God and Father, sanctify, bless, and save them. Let them serve, live and endure to the honor of Thy Name; through Thy dear Son Jesus Christ, our Lord, who with Thee liveth and reigneth in the unity of the Holy Spirit, one true God; from everlasting to everlasting.

Or:

Eternal God, the Father of our Lord Jesus Christ, Thou who hast created man and woman, who didst fill the hearts of Miriam and Deborah, of Hannah and Huldah, with Thy Spirit, who didst suffer Thine only begotten Son to be born of a woman; Thou who didst appoint women also to

watch at the Tabernacle, and at the sacred doors of the Temple: look now also upon this (these) Thy servant (servants), whom we have consecrated to the office of deaconess, to grant this (these) thy servant (servants) Thy Holy Spirit, and to purify her (them) from all contamination of flesh and spirit, that she (they) may worthily perform the calling entrusted her (them), to Thine honor, and to the praise of Thy Christ, with whom be unto Thee and unto the Holy Spirit honor and adoration, forever.

¶ *Congregation:*

Amen.

13. BENEDICTION.

14. HYMN.

15. SILENT PRAYER.

THE CONSECRATION OF A CHURCH.

- ¶ *The President of the Church Body may designate Pastors for participation in the Consecration according as the Service shall require. The bell of the new Church should be rung on the evening of the day preceding as at festival seasons.*
- ¶ *On the appointed day at the hour of the Consecration Service the President, or the Pastor whom he shall name to perform the Consecration, shall proceed to the Altar, the other Pastors seating themselves to the right and left of the same. During each Prayer the Officiating Pastor shall kneel at the Altar, the Visitor and other Pastors about the Altar Circle.*
- ¶ *The Service shall begin with the following Prayer, closing with the Lord's Prayer, to be read before the Chancel by the next youngest Pastor.*

O Lord, eternal and merciful God: We thank Thee for Thy fatherly goodness, that Thou hast permitted us to build Thee an house, now to be consecrated to Thy glory. We pray Thee, strengthen us by the Holy Spirit in faith toward Thine only begotten Son, Jesus Christ, unite our hearts in the contemplation of Thy holy Word, and in the fellowship of devout prayer, that we may rightly consecrate this house. In Thy mercy grant that it may become a holy place, whence the precious blessings of Thy grace may ever proceed, bringing to this congregation of Thy people help and comfort in life and in death. We ask it in the name of Jesus. Amen.

- ¶ *When an appropriate Hymn, as for example No. 247 in the Hymnary, shall have been sung, the Visitor advances before the Chancel, briefly states the occasion for this solemn assembly, and exhorts the Congregation to share in the Service. Another Hymn shall then be sung, after which the Officiating Pastor shall conduct the Altar Service. The Confession of Sins, the Kyrie, and the Gloria shall be used*

if the More Complete Order of Service is followed. The Collect for the First Sunday after Easter, with the words introductory thereto, shall be read or intoned.

Lord God, heavenly Father: We thank Thee for Thine unspeakable mercy, that for our comfort, and for the remission of sins, Thou hast established among us Thy holy Gospel and the blessed Sacraments. We pray Thee, grant us Thy Holy Spirit, that we may truly believe Thy Word, and that, with the help of Thy holy Sacraments, we may grow daily in faith, till we attain at last a full salvation; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee, in the unity of the Holy Spirit, one true God, world without end. Amen.

¶ *When the Short Order of the Morning Service is used, the Collect follows immediately after the Hymn.*

¶ *The first stanza of a suitable Hymn shall then be sung, after which the Pastor loci shall rise and read:*

In the eighth chapter of I. Kings it is written thus:

And Solomon stood before the altar of the Lord Jehovah in the presence of all the congregation of Israel, and spread forth his hands toward heaven; and he said, O Jehovah, the God of Israel, there is no God like Thee, in heaven above, or on earth beneath; who keepest covenant and loving kindness with Thy servants, that walk before Thee with all their hearts; who hast kept with Thy servant David my father that which Thou didst promise him: yea, Thou spakest with Thy mouth, and hast fulfilled it with Thy hand, as it is this day. Now therefore, O Jehovah, the God of Israel, keep with Thy servant David my father that which Thou hast promised him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel, if only thy children take heed to their way, to walk before me as thou hast walked before me. Now therefore, O God of Israel, let Thy Word, I pray

Thee, be verified, which Thou spakest unto Thy servant David, my father.

But will God in very deed dwell on the earth? Behold, heaven and the heaven of heavens cannot contain Thee; how much less this house that I have builded! Yet have Thou respect unto the prayer of Thy servant, and to his supplication, O Jehovah my God, to hearken unto the cry and to the prayer which Thy servant prayeth before Thee this day; that Thine eyes may be open toward this house night and day, even toward the place whereof Thou hast said, My Name shall be there; to hearken unto the prayer which Thy servant shall pray toward this place. And hearken Thou to the supplication of Thy servant, and of Thy people Israel, when they shall pray toward this place: yea, hear Thou in heaven, Thy dwelling place; and when Thou hearest, forgive.

¶ *The second stanza of the same Hymn shall then be sung, after which another Pastor shall read:*

In the 84th Psalm it is written thus:

How amiable are Thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh cry out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even Thine altars, O Lord of hosts, my King and my God. Blessed are they that dwell in Thy house; they will be still praising Thee. Blessed is the man whose strength is in Thee; in whose heart are the highways to Zion. Who passing through the valley of Weeping make it a well; yea, the rain covereth it with blessings. They go from strength to strength; every one of them appeareth before God in Zion. O Lord God of hosts, hear my prayer; give ear, O God of Jacob. Behold, O God our shield, and look upon the face of Thine anointed. For a day in Thy courts is

better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and a shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in Thee.

¶ *The third stanza of the same Hymn shall then be sung, after which another Pastor shall read:*

In the 100th Psalm it is written thus:

Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before His presence with singing. Know ye that the Lord He is God; it is He that hath made us, and we are His; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise; give thanks unto Him, and bless His Name. For the Lord is good; His mercy endureth forever; and His faithfulness unto all generations.

¶ *A fourth stanza having been sung, another Pastor shall read:*

In the tenth chapter of the Epistle to the Hebrews it is written thus:

Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which He dedicated for us, a new and living way, through the veil, that is to say, His flesh; and having a great priest over the house of God; let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water, let us hold fast the confession of our hope that it waver not; for He is faithful that promised: and let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh. For if we sin wilfully after that we

have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries.

¶ *A fifth stanza having been sung, another Pastor shall read:*

In the seventeenth chapter of the Gospel according to St. John it is written thus:

These things spake Jesus; and lifting up His eyes to heaven, He said: Father, the hour is come; glorify Thy Son that the Son may glorify Thee; even as Thou gavest Him authority over all flesh, that to all whom Thou hast given Him, He should give eternal life. And this is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ. I glorified Thee on earth, having accomplished the work which Thou hast given me to do. And now, Father, glorify thou me with Thine own self with the glory which I had with Thee before the world was. I manifested Thy Name unto the men whom Thou gavest me out of the world: Thine they were, and Thou gavest them to me; and they have kept Thy Word. Now they know that all things whatsoever Thou hast given me are from Thee: for the words which Thou gavest me I have given unto them, and they received them, and knew of a truth that I came forth from Thee, and they believed that Thou didst send me. I pray for them; I pray not for the world, but for those whom Thou hast given me; for they are Thine; and all things that are mine are Thine, and Thine are mine; and I am glorified in them. And I am no more in the world, and these are in the world, and I come to Thee. Holy Father, keep them in Thy Name which Thou hast given me, that they may be one, even as we are. While I was with them, I kept them in Thy Name which Thou hast given me; and I guarded them, and not one of them perished, but the son of perdition; that the

Scripture might be fulfilled. But now I come to Thee; and these things I speak in the world, that they may have my joy made full in themselves. I have given them Thy Word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in truth: Thy Word is truth. As Thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as Thou, Father, art in me, and I in Thee, that they also may be in us: that the world may believe Thou didst send me. And the glory which Thou hast given me I have given unto them; that they may be one, even as We are one; I in them, and Thou in me, that they may be perfected into one; that the world may know that Thou didst send me, and lovedst them, even as Thou lovedst me. Father, I desire that they also, whom Thou hast given me, be with me where I am, that they may behold my glory, which Thou hast given me: for Thou lovedst me before the foundation of the world. O righteous Father, the world knew Thee not, but I knew Thee; and these knew that Thou didst send me; and I made known unto them Thy Name, and will make it known; that the love wherewith Thou lovedst me may be in them, and I in them.

¶ *A sixth stanza having been sung, the Visitor shall read:*

In the twenty-first chapter of the Revelation of St. John it is written thus:

And I, John, saw the holy city, the new Jerusalem, coming down out of heaven from God, made ready

as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them and be their God; and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more: the first things are passed away. And He that sitteth on the throne said, Behold, I make all things new. And He saith, Write: for these words are faithful and true. And He said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

¶ *A seventh stanza shall then be sung.*

¶ *If, besides the Visitor and the two Pastors who read the Opening and Closing Prayers, there are fewer than five Pastors present, the next youngest, and if necessary still the next youngest, shall take part in the reading of the Scripture passages.*

¶ *The above reading ended, the Officiating Pastor shall say the Apostles' Creed.*

Let us confess our holy faith.

I believe in God the Father Almighty, Maker of heaven and earth.

I believe in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting.

¶ *The Congregation shall sing or say:*

Amen.

¶ *The Officiating Pastor, after the singing of a short Hymn, shall enter the Pulpit and deliver a Sermon. At its close he shall say:*

Dearly Beloved: All things are consecrated with the Word of God and prayer. Let us, therefore, offer up our common supplications in the Name of Jesus Christ, saying:

Lord God, heavenly Father: We thank Thee that by Thy Holy Spirit Thou dost in all places gather together Thy Christian Church, and upon the one chief corner stone, even Jesus Christ, dost build unto Thyself a spiritual temple, wrought of living stones. We beseech Thy great mercy: graciously look upon Thy Church throughout our land to build it up in the faith which is in Christ; let the saving work of Thy Spirit prosper in this congregation, and in this house, now consecrated to Thy glory. Stretch forth in compassion Thine almighty hand toward this place, and withhold from it at all times all that is unholy and impure. Bless Thy Word as it shall be spoken from this pulpit, and grant that its proclamation may be with purity, and in demonstration of the Spirit and in power. Here impart unto our children the grace of Thy Baptism, here satisfy us with the holy Body and Blood of Thy Son. Make this house a house of prayer unto Thy people and let Thine ear be ever open to our supplications and our humble desire, to the praise and thanksgiving which from this place shall ascend unto Thee. Send always hither faithful shepherds and teachers, make their ministration fruitful, and so awaken the hearts of all by Thy Holy Spirit that when we are summoned to Thine house we may come with joy to hear the Gospel of Thy grace. O Lord God, give Thy Word free course among us, that it may follow us to our homes, accompany us in all our ways, and bless our

undertakings. Bless our land and people, the President of these United States, the Governor of this Commonwealth, and all who are in authority. Comfort and help the sorrowing, be with the troubled and the dying. And when at length we are laid away in the grave, keep the dust we commit unto Thy care, and grant us a blessed resurrection at the last day, that we may dwell with Thee forever in the abiding city, the new Jerusalem, where there is no temple; for Thou, Lord, the Almighty God, and the Lamb, are the temple thereof. Hear our prayer for the sake of Thy holy Name; through Jesus Christ our Lord. Amen.

Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *The Officiating Pastor shall then say:*

I now declare this church building,* with all that pertaineth thereto, to be consecrated and set apart to the glory of God, and to the edification of His Church in the faith which is in Jesus Christ. [In like manner I declare yonder place of burial to be consecrated and set apart as a final resting place for the bodies of those who have fallen asleep.]* In the Name of the Father, and the Son, and of the Holy Ghost. Amen.

Peace be unto this house, and unto all who enter therein. [Peace be upon the resting place of the departed.]** Amen.

¶ *Then shall follow the Apostolic Benediction, or the Aaronic*

* A church that has undergone repairs, should be reconsecrated, if the restoration has involved the rebuilding of the chancel.

** As indicated the church, and church site or cemetery, may be consecrated at the same time.

Benediction, according to the Order of Morning Worship used in the Congregation.

¶ *After the Sermon an appropriate Hymn shall be sung. At its close the Officiating Pastor shall intone or read the Collect for the Word, and shall pronounce the Benediction:*

The Lord bless thee and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace. Amen.

¶ *An appropriate closing Hymn shall then be sung, after which the youngest Pastor, standing before the Chancel, shall read the following Prayer:*

We return thanks unto Thee, O Lord, and praise Thine infinite mercy, that Thou hast been our dwelling place in all generations, and hast granted us and our fathers the knowledge of Thy grace in Christ, and hast permitted us to dwell with Thee, even in the time of our earthly sojourn. We humbly pray: look not upon our sins, nor take from us Thy grace, but abide with us according to Thy faithfulness, and be a sure dwelling place to the generations yet to come. Let Thy work appear upon Thy servants, and Thy glory upon their children. Let the favor of the Lord our God be upon us. Let Thy light shine upon Thy people, even until the day of our Lord Jesus Christ. Amen.

Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE LAYING OF A CORNERSTONE.

¶ *The Service shall open with a brief Hymn, a Prayer, and a Psalm.*

¶ *Thereupon the following Scripture Passages shall be read: Psalm 87, Psalm 122, St. Matthew 16:13-19, Ephesians 2:19-22.*

HYMN.

ADDRESS.

THE READING OF THE HISTORY OF THE CONGREGATION.

HYMN.

¶ *At this point the Service shall transfer to the vicinity of the Cornerstone.*

¶ *The Officiating Pastor now exhibits the things to be deposited in the Stone: The Constitution of the Congregation, a copy of its History, a Hymnbook, the last Annual Minutes of the Church Body, a list of the Presidents of the United States, and of the Governors of the Commonwealth, etc. When these have been placed in the Stone, the Officiating Pastor receives a hammer from the Mason or Builder, and shall say:*

Except the Lord build the house, they labor in vain that build it. I do now lay the cornerstone of the church which shall here be erected to the honor and worship of the Triune God, as a place where His pure Word shall be preached, and His Sacraments be rightly administered; in the Name of the Father,* and of the Son,* and of the Holy Ghost.*

* A stroke of the hammer for each name.

Other foundation can no man lay, except that which hath been laid, which is Christ Jesus.

THE APOSTLES' CREED.

PRAYER.

Almighty God, our heavenly Father, who art rich in mercy, and art the Author of every good and perfect gift: We praise Thy holy Name, that even in this place the light of Thy countenance hath shined, that Thou hast here planted Thy Church, and hast erected the holy office of preaching. To this congregation, despite the enmity of the evil one, and the hostility of those who serve him, Thou hast granted the pure Word and the blessed Sacraments. To the preaching and teaching of the Gospel Thou hast here also added Thy blessing. To this people Thou hast said: Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not: lengthen thy cords, and strengthen thy stakes (Is. 54:2). O Lord, we are less than the least of all Thy mercies, and of all Thy faithfulness, which Thou hast shown unto Thy servants.

THE LORD'S PRAYER.

THE BENEDICTION.

A CLOSING HYMN.

THE CONSECRATION OF A CEMETERY.

¶ *A Cemetery adjoining a Church recently built is not to be consecrated separately, but at the same time that the Church is consecrated. If located at some distance from the Church to be consecrated, or near a Church already consecrated, or if an addition to an older Cemetery, separate consecration shall be held, either by the Visitor, or, upon his authorization, by the Pastor loci. It shall take place immediately before the first interment in the Cemetery, and, if possible, the day when it takes place should be announced from the Pulpit on the Sunday previous.*

¶ *After the singing of an appropriate Hymn, the Officiating Pastor shall read one or more selections from the Scriptures concerning death and resurrection; such as: Ps. 103:15-18; Is. 26:19-20; St. John 5:24-29; First Cor. 15:16-26; First Cor. 15:35-36, and 42-44; Rev. 14:13. He shall then deliver an Address upon one of the passages read, or on some other passage of Scripture, at the close of which he shall say:*

Dearly Beloved: All things are sanctified by the Word of God and prayer. Let us, therefore, offer up our common supplications in the Name of Christ, saying:

O Lord, eternal and almighty God: To Thee we commit this place, where our dead shall rest, till Thou dost at the last day call them forth from the grave. Receive into Thy care this sacred place, and by Thy keeping, protect it from all desecration. Grant that the seed here sown in corruption, may be raised again in incorruption.

O Lord, heavenly Father: Thou rulest over life and death, and hast appointed us the number of our days. When Thou dost call from earth our loved ones, and we here commit them to the earth, grant us even at their graves a humble confidence in Thy gracious mercy. The Lord giveth, and the Lord

taketh away. O Lord Jesus Christ, our Redeemer, who for our sakes endured death and the grave, abide with us in the hour of the anguish of death; Thou who art the Resurrection and the Life, awaken us to life eternal. Thou who art the Head and Savior of Thy Church, grant us at last to be gathered home with Thee into our Father's house. O Lord, the Holy Spirit, Thou Comforter of men, fill with divine comfort all the hearts that sorrow here, quicken the spiritually dead, draw us all unto Thee, and help us throughout our earthly life that we may lay up treasure in heaven.

O Lord, holy and almighty, merciful Redeemer, Thou everlasting God, leave us not to perish in the bitterness of death. Help us not to forfeit the comfort of the true faith. Lord, have mercy upon us. Amen.

Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Thereupon he shall say:*

I now declare this place consecrated and set apart as a final resting place for the bodies of those who have fallen asleep. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

May the peace of God abide upon this resting place of the dead, even to that great and final day of resurrection. Amen.

¶ *The Interment may then take place.*

¶ *If there is no Interment, the Service of Consecration shall close with a Benediction, and the singing of a suitable Hymn.*

THE OATH OF ORDINATION.

¶ *The Oath prescribed for the Ordination of the Clergy shall be as follows:*

I, N., do promise and witness in the presence of God:

That I will preach faithfully the divine doctrines contained in the Writings of the Prophets and the Apostles, and in the Symbolical books of the Norwegian Lutheran Church;

That I will properly administer the Holy Sacraments as instituted by Jesus Christ and as prescribed in the ritual of the Norwegian Lutheran Church;

That in the discharge of my official duties, and in all other respects, I will endeavor to live as becometh a right minister of the Word of God.

All this I as truly promise to fulfill, as in my heart I truly and sincerely desire the help that God alone can give me through the power of His holy Gospel.

PART III

SCRIPTURE LESSONS
AND COLLECTS

THE second series of texts was taken in use in Norway on the First Sunday in Advent, 1887, and the third series on the First Sunday in Advent, 1888. The first series was used in the church year 1889-1890, and the three, successively, thereafter.

Collects, Epistles, and Gospels

*The First Series of Collects is to be used with the First Service;
the Second Series, together with the Introits, to be
used with the Second, or Common Service.*

FIRST SUNDAY IN ADVENT.

THE COLLECT.

Let us all pray.

Lord God, heavenly Father, we thank Thee, we bless and praise Thee forever, that Thou didst send Thy Son to rule over us poor sinners, who for our transgressions did justly deserve to remain in the bondage of sin and Satan, and didst give us in Him a meek and righteous King, who by His death became our Savior from sin and eternal death: We beseech Thee so to enlighten, govern and direct us by Thy Holy Spirit, that we may ever remain faithful to this righteous King and Savior, and not, after the manner of the world, be offended with His humble form and despised word, but, firmly believing in Him, obtain eternal salvation; through the same, Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Unto Thee, O Lord, do I lift up my soul: O my God, I trust in Thee;

Let me not be ashamed: Let not mine enemies triumph over me;

Yea, let none that wait on Thee: be ashamed.

Ps. Shew me Thy ways, O Lord: teach me Thy paths.

Glory be to the Father, &c.

THE COLLECT.

Stir up, we beseech Thee, Thy power, O Lord, and come; that by Thy protection we may be rescued from the threatening perils of our sins, and saved by Thy mighty deliverance; who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Romans 13:11-14.

And this, knowing the season, that now it is high time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

Gospel, Matthew 21:1-9.

And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. Now this is come to pass, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and riding upon an ass, and upon a colt, the foal of an ass. And the disciples went, and did even as Jesus appointed them, and brought the ass, and the colt, and put on them their garments; and he sat thereon. And the most part of the multitude spread their garments in the way;

and others cut branches from the trees, and spread them in the way. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

SECOND SERIES.

Lesson, Revelations 3:20-22.

Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the churches.

Gospel, John 18:33-37.

Pilate therefore entered again into the palace, and called Jesus, and said unto him, Art thou the king of the Jews? Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

THIRD SERIES.

Lesson, Jeremiah 31:31-34.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the cove-

nant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and their sin will I remember no more.

Gospel, Luke 4:16-22.

And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written, The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord. And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, Today hath this scripture been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth.

SECOND SUNDAY IN ADVENT.

THE COLLECT.

Lord God, heavenly Father, who by Thy Son hast revealed to us that heaven and earth shall pass away, that our bodies shall rise again, and that we all shall appear before the judgment seat: We beseech Thee, keep us by Thy Holy Spirit in Thy word; establish us in the true faith, graciously defend us from sin and preserve us in all temptations, that our hearts may not be overcharged with surfeiting and drunkenness, and cares of this life, but that we may ever watch and pray and, trusting fully in Thy grace, await with joy the glorious coming of Thy Son, and at last obtain eternal salvation, through Thy beloved Son, Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Daughter of Zion: behold thy salvation cometh. The Lord shall cause His glorious voice to be heard: and ye shall have gladness of heart.

Ps. Give ear, O shepherd of Israel: Thou that leadest Joseph like a flock.

Glory be to the Father, &c.

THE COLLECT.

Stir up our hearts, O Lord, to make ready the way of Thine only begotten Son, so that by His coming we may be enabled to serve Thee with pure minds; who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Romans 15:4-9.

For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might

have hope. Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye one another, even as Christ also received you, to the glory of God. For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises given unto the fathers, and that the Gentiles might glorify God for his mercy; as it is written, Therefore will I give praise unto thee among the Gentiles, and sing unto thy name.

Gospel, Luke 21:25-36.

And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh. And he spake to them a parable: Behold the fig tree, and all the trees: when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. Verily I say unto you, This generation shall not pass away, till all things be accomplished. Heaven and earth shall pass away: but my words shall not pass away. But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye

at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

SECOND SERIES.

Epistle, Hebrews 10:35-39.

Cast not away therefore your boldness, which hath great recompense of reward. For ye have need of patience, that, having done the will of God, ye may receive the promise. For yet a very little while, he that cometh shall come, and shall not tarry. But my righteous one shall live by faith: and if he shrink back, my soul hath no pleasure in him. But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul.

Gospel, Luke 12:35-40.

Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find them so, blessed are those servants. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be ye also ready: for in the hour that ye think not the Son of man cometh.

THIRD SERIES.

Lesson, Isaiah 11:1-5.

And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding,

the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and his delight shall be in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Gospel, Luke 17:20-30.

And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, Lo, there! Lo, here! go not away, nor follow after them: for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. But first must he suffer many things and be rejected of this generation. And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded: but in the day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed.

THIRD SUNDAY IN ADVENT.

THE COLLECT.

Lord God, heavenly Father, who didst suffer Thy Son, our Lord, Jesus Christ, to become man, and to come into the world, that He might destroy the works of the devil, deliver us poor offenders from sin and death, and give us everlasting life: We beseech Thee so to rule and govern our hearts by Thy Holy Spirit, that we may seek no other refuge than His word, and thus avoid all offense to which, by nature, we are inclined, in order that we may always be found among the faithful followers of Thy Son, Jesus Christ, and by faith in Him obtain eternal salvation, through the same, Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Rejoice in the Lord alway: and again I say, Rejoice.

Let your moderation be known unto all men: the Lord is at hand.

Be careful for nothing: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

Ps. Lord, Thou hast been favorable unto Thy land: Thou has brought back the captivity of Jacob.

Glory be to the Father, &c.

THE COLLECT.

Lord, we beseech Thee, give ear to our prayers, and lighten the darkness of our hearts, by Thy gracious visitation; who livest and reignest with the Father and the Holy Ghost, ever One God, world without end. Amen.

FIRST SERIES.

Epistle, 1 Corinthians 4:1-5.

Let a man so account of us, as of ministers of Christ, and as stewards of the mysteries of God.

Here, moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord. Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.

Gospel, Matthew 11:2-10.

Now when John heard in the prison the works of the Christ, he sent by his disciples, and said unto him, Art thou he that cometh, or look we for another? And Jesus answered and said unto them, Go your way and tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me. And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in kings' houses. But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee.

SECOND SERIES.

Epistle, 2 Peter 1:19-21.

And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day

dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost.

Gospel, Matthew 11:11-15.

Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. For all the prophets and the law prophesied until John. And if ye are willing to receive it, this is Elijah, which is to come. He that hath ears to hear, let him hear.

THIRD SERIES.

Lesson, Malachi 3:1-4.

Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; and the messenger of the covenant, whom ye delight in, behold, he cometh, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto the Lord offerings in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

Gospel, Luke 3:1-6.

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trach-

onitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins; as it is written in the book of the words of Isaiah the prophet, The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall become straight, and the rough ways smooth; and all flesh shall see the salvation of God.

FOURTH SUNDAY IN ADVENT.

THE COLLECT.

Lord God, heavenly Father, it is meet and right that we should give thanks unto Thee, that Thou hast given us a more glorious baptism than that of John the Baptist, and hast therein promised us the remission of sins, the Holy Spirit, and everlasting life through Thy Son, Jesus Christ: Preserve us, we beseech Thee, in such faith in Thy grace and mercy, that we may never doubt Thy promise, but be comforted by the same in all temptations: and grant us Thy Holy Spirit that we may renounce sin, and ever continue in the righteousness bestowed upon us in baptism, until by Thy grace we obtain eternal salvation, through the same, Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Drop down, ye heavens, from above: and let the skies pour down righteousness:

Let the earth open: and bring forth salvation.

Ps. The heavens declare the glory of God: and the firmament sheweth His handiwork.

Glory be to the Father, &c.

THE COLLECT.

Stir up, O Lord, we beseech Thee, Thy power, and come, and with great might succor us, that by the help of Thy grace whatsoever is hindered by our sins may be speedily accomplished through Thy mercy and satisfaction; who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Philippians 4:4-7.

Rejoice in the Lord alway: again I will say, Rejoice. Let your forbearance be known unto all men. The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

Gospel, John 1:19-28.

And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. And they had been sent from the Pharisees. And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? John answered them, saying, I baptize with water: in the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose. These things

were done in Bethany beyond Jordan, where John was baptizing.

SECOND SERIES.

Epistle, 1 John 1:1-7.

That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: and these things we write, that our joy may be fulfilled. And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanseth us from all sin.

Gospel, John 3:22-36.

After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison. There arose therefore a questioning on the part of John's disciples with a Jew about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness, that I said,

I am not the Christ, but, that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy is therefore fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: he that cometh from heaven is above all. What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. He that hath received his witness hath set his seal to this, that God is true. For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.

THIRD SERIES.

Epistle, 1 Peter 1:10-13.

Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point to, when it testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Ghost sent forth from heaven; which things angels desire to look into. Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ.

Gospel, John 5:31-39.

If I bear witness of myself, my witness is not true. It is another that beareth witness of me; and

I know that the witness which he witnesseth of me is true. Ye have sent unto John, and he hath borne witness unto the truth. But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth: and ye were willing to rejoice for a season in his light. But the witness which I have is greater than that of John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you: for whom he sent, him ye believe not. Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me.

CHRISTMAS.

THE COLLECT.

Lord God, heavenly Father, we give thanks unto Thee, that of Thy great mercy and compassion Thou didst suffer Thy dear Son to become incarnate, and didst through Him redeem us from sin and everlasting death: We beseech Thee, enlighten our hearts by Thy Holy Spirit, that we may ever be thankful for such grace, and comfort ourselves with the same in all tribulation and temptation, and at last obtain eternal salvation, through the same, Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder.

And His name shall be called Wonderful, Counsellor, the Mighty God: the Everlasting Father, the Prince of Peace.

Ps. O sing unto the Lord a new song; for He hath done marvelous things.

Glory be to the Father, &c.

THE COLLECT.

Grant, we beseech Thee, Almighty God, that the new birth of Thine only begotten Son in the flesh may set us free who are held in the old bondage under the yoke of sin, through the same, Thy Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Epistle, Hebrews 1:1-5.

God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?

Gospel, Luke 2:1-14.

Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enroll themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enroll himself with Mary, who was betrothed to him, being great with child. And it came to pass, while they were

there, the days were fulfilled that she should be delivered. And she brought forth her first-born son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be ye not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Savior, which is Christ the Lord. And this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace among men in whom he is well pleased.

ST. STEPHEN'S DAY.

THE COLLECT.

O eternal and merciful God, our heavenly Father, who didst give such grace to Saint Stephen, that for the sake of Thy word and Thy dear Son he became the first martyr after the ascension of Christ, and with patience did make intercession for his persecutors: Grant us grace to endure patiently whatever Thy divine will appointeth, that we also may love our enemies and pray for them; through the same, Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

(To be used with II and III Series of Texts.)

Eternal and almighty God, heavenly Father, we thank Thee, that Thou hast revealed Thyself in Thine only-begotten Son, and hast sent Thy wit-

nesses with Thy blessed word, whereby Thou dost call us into Thy kingdom: We beseech Thee, that Thou wouldst open our hearts by Thy Holy Spirit that we may not resist Thy gospel, but believe in Thine only-begotten Son, take up His cross and magnify His name, and at last obtain eternal salvation, through the same, Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

(The Introit is the same as for Christmas.)

THE COLLECT.

Grant, O Lord, that, in all our sufferings here upon earth for the testimony of Thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed: and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of Thy first martyr, Saint Stephen, who prayed for his murderers to Thee, O blessed Jesus, who standest at the right hand of God to succor all those who suffer for Thee, our only Mediator and Advocate. Amen.

FIRST SERIES.

Lesson, Acts 6:8-15, and 7:54-60.

And Stephen, full of grace and power, wrought great wonders and signs among the people. But there arose certain of them that were of the synagogue called the synagogue of the Libertines, and of the Cyrenians and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen. And they were not able to withstand the wisdom and the Spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him and seized him, and brought him into the council, and set up false witnesses, which

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said, This man ceaseth not to speak words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us. And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel. Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul. And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Gospel, Matthew 23:34-39.

Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

SECOND SERIES.

Lesson, Isaiah 9:2-7.

The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian. For all the armor of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgement and with righteousness from henceforth even for ever. The zeal of the Lord of hosts shall perform this.

Gospel, Luke 2:15-20.

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these

sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

THIRD SERIES.

Epistle, Titus 2:11-14.

For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of our great God and Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and to purify unto himself a people for his own possession, zealous of good works.

Gospel, John 1:1-14.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not. There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light. There was the true light, even the light which lighteth every man, coming into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but

of God. And the Word became flesh and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

SUNDAY AFTER CHRISTMAS.

THE COLLECT.

O almighty and everlasting God, mercifully direct our ways, that we may walk in Thy law, and be made to abound in good works: through Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Thy testimonies are very sure: holines becometh Thine house, O Lord, forever.

Thy throne is established of old: Thou art from everlasting.

Ps. The Lord reigneth, He is clothed with majesty: the Lord is clothed with strength, where-with He hath girded Himself.

Glory be to the Father, &c.

THE COLLECT.

Almighty and everlasting God, direct our actions according to Thy good pleasure, that in the name of Thy beloved Son, we may be made to abound in good works; through the same, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Galatians 4:1-7.

But I say that so long as the heir is a child, he differeth nothing from a bondservant, though he is lord of all; but is under guardians and stewards until the term appointed of the father. So we also,

when we were children, were held in bondage under the rudiments of the world: but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

Gospel, Luke 2:33-40.

And his father and his mother were marvelling at the things which were spoken concerning him; and Simeon blessed them, and said unto Mary his mother, Behold this child is set for the falling and rising up of many in Israel; and for a sign which is spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, and she had been a widow even for fourscore and four years), which departed not from the temple, worshipping with fastings and supplications night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem. And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

SECOND SERIES.

Lesson, Psalm 16:5-11.

The Lord is the portion of mine inheritance and of my cup: Thou maintainest my lot. The lines are fallen unto me in pleasant places: Yea, I have

a goodly heritage. I will bless the Lord, who hath given me counsel: Yea, my reins instruct me in the night seasons. I have set the Lord always before me: Because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: My flesh also shall dwell in safety. For thou wilt not leave my soul to Sheol; neither wilt thou suffer thine holy one to see corruption. Thou wilt shew me the path of life: In thy presence is fulness of joy; in thy right hand there are pleasures for evermore.

Gospel, Luke 2:25-32.

And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said, Now lettest thou thy servant depart, O Lord, according to thy word, in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light for revelation to the Gentiles, and the glory of thy people Israel.

THIRD SERIES.

· Epistle, 1 Peter 2:4-10.

Unto whom coming, a living stone rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be put to shame. For you there-

fore which believe is the preciousness: but for such as disbelieve, the stone which the builders rejected, the same was made the head of the corner; and, a stone of stumbling, and a rock of offence; for they stumble at the word, being disobedient: whereunto also they were appointed. But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may shew forth the excellencies of him who called you out of darkness into his marvellous light: which in time past were no people, but now are the people of God: which had not obtained mercy, but now have obtained mercy.

Gospel, Luke 1:68-75.

Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people, and hath raised up a horn of salvation for us. In the house of his servant David (as he spake by the mouth of his holy prophets which have been since the world began), salvation from our enemies, and from the hand of all that hate us; to shew mercy towards our fathers, and to remember his holy covenant; the oath which he sware unto Abraham our father, to grant unto us that we being delivered out of the hand of our enemies should serve him without fear, in holiness and righteousness before him all our days.

NEW YEAR.

THE COLLECT.

O merciful and eternal God, heavenly Father, who didst cause Thy Son to endure circumcision and to be made subject to the law, that we might be redeemed from the curse of the law: We beseech Thee, grant us grace to become partakers of this redemption and thus obtain eternal salvation, through the same, Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

O Lord, our Lord, how excellent is Thy name in all the earth: Who hast set Thy glory above the heavens. What is man that Thou art mindful of him: and the son of man that Thou visitest him?

Ps. Thou, O Lord, art our Father and our Redeemer: from everlasting is Thy name.

Glory be to the Father, &c.

THE COLLECT.

O Lord God, who, for our sakes, hast made Thy blessed Son, our Savior, subject to the law, and caused Him to endure the circumcision of the flesh: grant us the true circumcision of the spirit, that our hearts may be pure from all sinful desires and lusts; through the same, Thy Son, our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Almighty and everlasting God, from whom cometh down every good and perfect gift: We give Thee thanks for all Thy benefits, temporal and spiritual, bestowed upon us in the year past, and we beseech Thee of Thy goodness, grant us a favorable and joyful year, defend us from all dangers and adversities, and send upon us the fulness of Thy blessing; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

FIRST SERIES.

Epistle, Galatians 3:23-29.

But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law hath been our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor. For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on

Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye are one man in Christ Jesus. And if ye are Christ's then are ye Abraham's seed, heirs according to promise.

Gospel, Luke 2:21.

And when eight days were fulfilled for circumcising him, his name was called Jesus, which was so called by the angel before he was conceived in the womb.

SECOND SERIES.

Epistle, Hebrews 13:8-15.

Jesus Christ is the same yesterday and to-day, yea and for ever. Be not carried away by divers and strange teachings: for it is good that the heart be stablished by grace; not by meats, wherein they that occupied themselves were not profited. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the holy place by the high priest as an offering for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate. Let us therefore go forth unto him without the camp, bearing his reproach. For we have not here an abiding city, but we seek after the city which is to come. Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name.

Gospel, John 1:16-18.

For of his fulness we all received, and grace for grace. For the law was given by Moses; grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

THIRD SERIES.

Lesson, Acts 4:8-12.

Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. He is the stone which was set at nought of you the builders, which was made the head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

Gospel, Luke 13:6-9.

And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit thenceforth, well; but if not, thou shalt cut it down.

SUNDAY AFTER NEW YEAR.

THE COLLECT.

O Lord God, heavenly Father, who didst suffer Thy dear Son, Jesus Christ, to become a stranger and a sojourner in Egypt for our sakes, and didst lead Him safely home to His fatherland: Mercifully grant that we poor sinners, who are strangers and sojourners in this perilous world, may soon be called home to our true fatherland, the Kingdom of heaven, where we shall live in eternal joy and glory;

through the merits of Thy Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

(The Introit and the second Collect are the same as for the Sunday after Christmas.)

FIRST SERIES.

Epistle, Romans 3:19-22.

Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgement of God: because by the works of the law shall no flesh be justified in his sight: for through the law cometh the knowledge of sin. But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe.

Gospel, Matthew 2:19-23.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.

SECOND SERIES.

Lesson, Acts 4:23-31.

And being let go, they came to their own company, and reported all that the chief priests and the elders

had said unto them. And they, when they heard it, lifted up their voice to God with one accord, and said, O Lord, thou that didst make the heaven and the earth and the sea, and all that in them is: who by the Holy Ghost, by the mouth of our father David, thy servant, didst say, Why did the Gentiles rage, and the peoples imagine vain things? The kings of the earth set themselves in array, and the rulers were gathered together, against the Lord, and against his Anointed: for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel foreordained to come to pass. And now, Lord, look upon their threatenings: and grant unto thy servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus. And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Gospel, Matthew 2:13-18.

Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he

had carefully learned of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children; and she would not be comforted, because they are not.

THIRD SERIES.

Lesson, Isaiah 40:27-31.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgement is passed away from my God? Hast thou not known? hast thou not heard? the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.

Gospel, Luke 12:32-34.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.

EPIPHANY.

THE COLLECT.

Lord God, heavenly Father, who hast given us the light of Thy holy Word, the guiding star, which leadeth us to the Christ-child: Send, we beseech Thee, Thy Holy Spirit into our hearts, that we may receive this light and make use of it unto our salvation, and that we, like the wise men, when they were

seeking the star, may not be afraid because of any hardship or peril, but put all our trust in Thine only-begotten Son, Jesus Christ, our Lord, as our only Savior; devote our earthly possessions to the advancement of Thy Kingdom, and in all things serve Him, Thine only begotten Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Behold the Lord, the Ruler, hath come: and the kingdom, and the power, and the glory are in His hand.

Ps. Give the King Thy judgments, O God: and Thy righteousness unto the King's Son.

Glory be to the Father, &c.

THE COLLECT.

O God, who, by the leading of a star, didst manifest Thine only begotten Son to the Gentiles: mercifully grant that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead; through the same, Thy Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Lesson, Isaiah 60:1-6.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: they all gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be carried in the arms. Then thou shalt see and be lightened, and thine heart shall tremble

and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; they all shall come from Sheba: they shall bring gold and frankincense, and shall proclaim the praises of the Lord.

Gospel, Matthew 2:1-12.

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah: for out of thee shall come forth a governor, which shall be shepherd of my people Israel. Then Herod privily called the wise men, and learned of them carefully what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

SECOND SERIES.

Epistle, 1 Timothy 3:14-16.

These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness; He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

Gospel, Matthew 4:13-17.

And leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: that it might be fulfilled which was spoken by Isaiah the prophet, saying, The land of Zebulun and the land of Naphtali, toward the sea, beyond Jordan, Galilee of the Gentiles, the people which sat in darkness saw a great light, and to them which sat in the region and shadow of death, to them did light spring up. From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

THIRD SERIES.

Lesson, Isaiah 49:1-6.

Listen, O isles, unto me; and hearken, ye peoples, from far: the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name: and he hath made my mouth like a sharp sword, in the shadow of his hand hath he hid me; and he hath made me a polished shaft, in his quiver hath he kept me close: and he said unto me, Thou art my servant; Israel, in whom I will be glorified. But I said, I have laboured in vain, I have spent my strength for nought and vanity: yet surely my judgment is with the Lord, and my recompence with my God. And now saith the Lord that formed me from the womb to be his servant, to bring Jacob

again to him, and that Israel be gathered unto him: (for I am honourable in the eyes of the Lord, and my God is become my strength:) yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Gospel, Matthew 12:15-21.

And many followed him; and he healed them all, and charged them that they should not make him known: that it might be fulfilled which was spoken by Isaiah the prophet, saying, Behold, my servant whom I have chosen; my beloved in whom my soul is well pleased: I will put my Spirit upon him, and he shall declare judgment to the Gentiles. He shall not strive, nor cry aloud; neither shall any one hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles hope.

FIRST SUNDAY AFTER EPIPHANY.

THE COLLECT.

Lord God, heavenly Father, who in mercy hast established the Christian home among us: We beseech Thee so to rule and direct our hearts, that we may be good examples to children and servants, and not offend them by word or deed, but faithfully teach them to love Thy Church and hear Thy blessed Word. Give them Thy spirit and grace, that this seed may bring forth good fruit, so that our home-life may conduce to Thy glory, honor and praise, to our own improvement and welfare, and give offense to no one; through the same, Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

I saw also the Lord sitting upon a throne: high and lifted up.

And I heard the voice of a great multitude, saying, Hallelujah: for the Lord God Omnipotent reigneth.

Ps. Make a joyful noise unto the Lord, all ye lands: serve the Lord with gladness.

Glory be to the Father, &c.

THE COLLECT.

O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Romans 12:1-5.

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another.

Gospel, Luke 2:42-52.

And when he was twelve years old, they went up after the custom of the feast; and when they had ful-

filled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be in my Father's house? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart. And Jesus advanced in wisdom and stature, and in favour with God and men.

SECOND SERIES.

Epistle, Hebrews 2:11-16.

For both he that sanctified and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the congregation will I sing thy praise. And again, I will put my trust in him. And again, Behold, I and the children which God hath given me. Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham.

Gospel, John 7:14-18.

But when it was now the midst of the feast Jesus went up into the temple, and taught. The Jews therefore marvelled, saying, How knoweth this man letters, having never learned? Jesus therefore answered them, and said, my teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him.

THIRD SERIES.

Epistle, Ephesians 6:1-4.

Children, obey your parents in the Lord: for this is right. Honour thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

Gospel, Mark 10:13-16.

And they brought unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.

SECOND SUNDAY AFTER EPIPHANY.

THE COLLECT.

Lord God, heavenly Father, we thank Thee, that of Thy grace Thou hast instituted holy matrimony, in which Thou keepest us from unchastity and other offenses: We beseech Thee to send Thy blessing upon every husband and wife, that they may not provoke each other to anger and strife, but live peaceably together in love and godliness, receive Thy gracious help in all temptations, and rear their children in accordance with Thy will; grant unto us all to walk before Thee in purity and holiness, to put all our trust in Thee, and lead such lives on earth, that in the world to come we may have everlasting life, through the same, Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

All the earth shall worship Thee: and shall sing unto Thee, O God.

They shall sing unto Thy name: O Thou Most Highest.

Ps. Make a joyful noise unto God, all ye lands: sing forth the honor of His name, make His praise glorious.

Glory be to the Father, &c.

THE COLLECT.

Almighty and everlasting God, who dost govern all things in heaven and earth: Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Thy Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Romans 12:6-16.

And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy, according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, let him do it with liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing steadfastly in prayer; communicating to the necessities of the saints; given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly.

Gospel, John 2:1-11.

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples, to the marriage. And when the wine failed, the mother of Jesus saith unto him, They have no wine. And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it. And when the ruler of the feast tasted the

water now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now. This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

SECOND SERIES.

Epistle, Ephesians 2:10-16.

For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them. Wherefore remember, that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the twain one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby.

Gospel, John 4:4-26.

And he must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto

her, Give me to drink. For his disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, asketh drink of me, which am a Samaritan woman? (For Jews have no dealings with Samaritans.) Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a

Spirit: and they that worship him must worship in spirit and truth. The woman saith unto him, I know that Messiah cometh (which is called Christ): when he is come, he will declare unto us all things. Jesus saith unto her, I that speak unto thee am he.

THIRD SERIES.

Epistle, 1 Corinthians 1:26-31.

For behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things, that are despised, did God choose, yea and the things that are not, that he might bring to nought the things that are: that no flesh should glory before God. But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.

Gospel, Luke 19:1-10.

And he entered and was passing through Jericho. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. And Zacchæus stood, and said unto the Lord, Behold,

Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost.

THIRD SUNDAY AFTER EPIPHANY.

THE COLLECT.

O almighty and everlasting God, mercifully look upon our infirmities, and in all dangers and necessities stretch forth Thy mighty hand, to defend us against our enemies; through Jesus Christ, Thy Son, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Worship Him, all ye His angels: Zion heard and was glad.

The daughters of Judah rejoiced: because of Thy judgments, O Lord.

Ps. The Lord reigneth, let the earth rejoice, let the multitude of isles be glad thereof.

Glory be to the Father, &c.

THE COLLECT.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth the right hand of Thy majesty, to help and defend us; through Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Romans 12:16-21

Be not wise in your own conceits. Render to no man evil for evil. Take thought for things honorable in the sight of all men. If it be possible, as

much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto wrath: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

Gospel, Matthew 8:1-13.

And when he was come down from the mountain, great multitudes followed him. And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when he was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. And he saith unto him, I will come and heal him. And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but only say the word, and my servant shall be healed. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. And Jesus said

unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

SECOND SERIES.

Epistle, Hebrews 11:1-10.

Now faith is the assurance of things hoped for, the proving of things not seen. For therein the elders had witness borne to them. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation he hath had witness borne to him that he had been well-pleasing unto God: and without faith it is impossible to be well-pleasing unto him: for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him. By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose builder and maker is God.

Gospel, John 4:27-42.

And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no

man said, What seekest thou? or, Why speakest thou with her? So the woman left her waterpot, and went away into the city, and saith to the men, Come, see a man, which told me all things that ever I did: can this be the Christ? They went out of the city, and were coming to him. In the mean while the disciples prayed him, saying, Rabbi, eat. But he said unto them, I have meat to eat that ye know not. The disciples therefore said one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look upon the fields, that they are white already to the harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor. And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that ever I did. So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. And many more believed because of his word: and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Savior of the world.

THIRD SERIES.

Epistle, 2 Corinthians 1:3-11.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves

are comforted of God. For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ. But whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer: and our hope for you is steadfast; knowing that, as ye are partakers of the sufferings, so also are ye of the comfort. For we would not have you ignorant, brethren, concerning our affliction which befell us in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life: yea, we ourselves had the answer of death within ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us out of so great death, and will deliver: on whom we have set our hope that he will also still deliver us; ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.

Gospel, Mark 1:21-35.

And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes. And straightway there was in their synagogue a man with an unclean spirit; and he cried out, saying, What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And the unclean spirit, tearing him and crying with a loud voice, came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him. And

the report of him went out straightway everywhere into all the region of Galilee round about. And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. Now Simon's wife's mother lay sick of fever; and straightway they tell him of her: and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them. And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick with divers diseases, and cast out many devils; and he suffered not the devils to speak, because they knew him. And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.

FOURTH SUNDAY AFTER EPIPHANY.

THE COLLECT.

Lord God, heavenly Father, who in Thy divine wisdom and fatherly goodness makest Thy children to bear the cross, and sendest divers afflictions upon us to subdue the flesh, and quicken our hearts unto faith, hope and unceasing prayer: We beseech Thee to have mercy upon us, and graciously deliver us out of our trials and afflictions, so that we may perceive Thy grace and fatherly help, and with all saints forever praise and worship Thee; through Thy dear Son, our Lord, Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

(Introit the same as for Third Sunday after Epiphany.)

THE COLLECT.

Almighty God, who knowest us to be set in the midst of so many and great dangers, that by reason

of the frailty of our nature we cannot always stand upright: Grant to us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Romans 13:8-10.

Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.

Gospel, Matthew 8:23-27.

And when he was entered into a boat, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep. And they came to him, and awoke him, saying, Save, Lord; we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

SECOND SERIES.

Epistle, Hebrews 12:1-3.

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and

hath sat down at the right hand of the throne of God. For consider him that hath endured such gainsaying of sinners against themselves, that ye wax not weary, fainting in your souls.

Gospel, Matthew 21:18-22.

Now in the morning as he returned to the city, he hungered. And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away. And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away? And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

THIRD SERIES.

Epistle, 2 Timothy 1:7-10.

For God gave us not a spirit of fearfulness; but of power and love and discipline. Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before times eternal, but hath now been manifested by the appearing of our Savior Christ Jesus, who abolished death, and brought life and incorruption to light through the gospel.

Gospel, Matthew 14:22-33.

And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. And after he had sent the multitudes away, he went

up into the mountain apart to pray: and when even was come, he was there alone. But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. And in the fourth watch of the night he came unto them, walking upon the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. And he said, Come. And Peter went down from the boat, and walked upon the waters, to come unto Jesus. But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? And when they were gone up into the boat, the wind ceased. And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

FIFTH SUNDAY AFTER EPIPHANY.

THE COLLECT.

Lord God, heavenly Father, we thank Thee, that Thou hast sown the good seed, Thy holy Word, in our hearts: We pray Thee that by Thy Holy Spirit Thou wilt cause this seed to grow and bring forth fruit, and defend us from the enemy, that he may not sow tares therein. Keep us from carnal security, help us in all temptations, and give us at last eternal salvation; through Thy beloved Son, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

(Introit the same as for Third Sunday after Epiphany.)

THE COLLECT.

O Lord, we beseech Thee to keep Thy Church and Household continually in Thy true religion; that they who do lean only upon the hope of Thy heavenly grace may evermore be defended by Thy mighty power; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Colossians 3:12-17.

Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

Gospel, Matthew 13:24-30.

Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather

them up? But he saith, Nay, lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

SECOND SERIES.

Epistle, 1 Corinthians 1:10-18.

Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment. For it hath been signified unto me concerning you, my brethren, by them which are of the household of Chloe, that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul? I thank God that I baptized none of you, save Crispus and Gaius; lest any man should say that ye were baptized into my name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void. For the word of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God.

Gospel, Matthew 13:31-35.

Another parable set he before them, saying, The kingdom of God is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof. Another parable

spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened. All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things hidden from the foundation of the world.

THIRD SERIES.

Epistle, Ephesians 4:11-16.

And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, which is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.

Gospel, Mark 4:26-29.

And he said, So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

SIXTH SUNDAY AFTER EPIPHANY.

THE COLLECT.

O merciful and everlasting God, heavenly Father: We thank Thee that Thou hast revealed unto us the glory of Thy Son, and let the light of Thy Gospel shine upon us: We pray Thee, guide us by this light that we may walk diligently as Christians in all good works, ever be strengthened by Thy grace, and conduct our lives in all godliness; through the same, Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

The lightnings lightened the world: the earth trembled and shook.

Ps. How amiable are Thy tabernacles, O Lord of Hosts: My soul longeth, yea, even fainteth for the courts of the Lord.

Glory be to the Father, &c.

THE COLLECT.

O God, who in the glorious transfiguration of Thy only begotten Son hast confirmed the mysteries of the faith by the testimony of the fathers, and who, in the voice that came from the bright cloud, didst in a wonderful manner foreshow the adoption of sons: Mercifully vouchsafe to make us co-heirs with the King of His glory, and bring us to the enjoyment of the same; through the same, our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Epistle, 2 Peter 1:12-18.

Wherefore I shall be ready always to put you in remembrance of these things, though ye know them, and are established in the truth which is with you. And I think it is right, so long as I am in this tabernacle, to stir you by putting you in remem-

brance; knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me. Yea, I will give diligence that at every time ye may be able after my decease to call these things to remembrance. For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased: and this voice we ourselves heard come out of heaven, when we were with him in the holy mount.

Gospel, Matthew 17:1-9.

And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them: and his face did shine as the sun, and his garments became white as the light. And behold, there appeared unto them Moses and Elijah talking with him. And Peter answered, and said unto Jesus, Lord it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah. While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them and said, Arise, and be not afraid. And lifting up their eyes, they saw no one, save Jesus only. And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead.

SEPTUAGESIMA SUNDAY.

THE COLLECT.

Lord God, heavenly Father, who through Thy holy Word hast called us into Thy vineyard: Send, we beseech Thee, Thy Holy Spirit into our hearts, that we may labor faithfully in Thy vineyard, shun sin and all offense, obediently keep Thy Word and do Thy will, and put our whole and only trust in Thy grace, which Thou hast bestowed upon us so plenteously through Thy Son, Jesus Christ, that we may obtain eternal salvation through Him, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

The sorrows of death compassed me: the sorrows of hell compassed me about.

In my distress, I called upon the Lord: and He heard my voice out of His temple.

Ps. I will love Thee, O Lord, my Strength: the Lord is my Rock and my Fortress!

Glory be to the Father, &c.

THE COLLECT.

O Lord, we beseech Thee favorably to hear the prayers of Thy people: That we, who are justly punished for our offenses, may be mercifully delivered by Thy goodness, for the glory of Thy name; through Jesus Christ, Thy Son, our Savior, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, 1 Corinthians 9:24-10:5.

Know ye not that they which run in a race run all, but one receiveth the prize? Even so run, that ye may attain. And every man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown; but we an incorrupt-

ible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected. For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ. Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness.

Gospel, Matthew 20:1-16.

For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing in the marketplace idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and pay them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. And when the first came, they supposed that they would receive more; and they likewise received every man a penny. And when they received it, they murmured against the

householder, saying, These last have spent but one hour, and thou hast made them equal unto us, which have borne the burden of the day and the scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? So the last shall be first, and the first last.

SECOND SERIES.

Epistle, 1 Corinthians 3:7-15.

So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labor. For we are God's fellow-workers: ye are God's husbandry, God's building. According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire: and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

Gospel, Matthew 19:27-30.

Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the

regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life. But many shall be last that are first; and first that are last.

THIRD SERIES.

Epistle, Philippians 3:7-16.

Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but dung, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in anything ye are otherwise minded, even this shall God reveal unto you: only, whereunto we have already attained, by that same rule let us walk.

Gospel, Matthew 25:14-20.

For it is as when a man, going into another country, called his own servants, and delivered unto

them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken

away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.

SEXAGESIMA SUNDAY.

THE COLLECT.

Lord God, heavenly Father, we thank Thee, that through Thy Son, Jesus Christ, Thou hast sown Thy holy Word among us: We pray that Thou wilt prepare our hearts by Thy Holy Spirit, that we may diligently and reverently hear Thy Word, keep it in good hearts, and bring forth fruit with patience; and that we may not incline to sin, but subdue it by Thy power, and in all persecutions comfort ourselves with Thy grace and continual help, through Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

INTROIT.

Awake, why sleepest Thou, O Lord? Arise, cast us not off forever.

Wherefore hidest Thou Thy face: and forgettest our afflictions?

Our soul is bowed down to the dust: arise for our help and redeem us.

Ps. We have heard with our ears, O God: our fathers have told us what work Thou didst in their days.

Glory be to the Father, &c.

THE COLLECT.

O God, who seest that we put not our trust in anything we may do: Mercifully grant, that by Thy power we may be defended against all adversity; through Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, 2 Corinthians 12:2-9.

I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body, or apart from the body, I know not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. On behalf of such a one will I glory: but on mine own behalf I will not glory, save in my weaknesses. For if I should desire glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me to be, or heareth from me. And by reason of the exceeding greatness of the revelations—wherefore, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may rest upon me.

Gospel, Luke 8:4-15.

And when a great multitude came together, and they of every city resorted unto him, he spake by a parable: The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it. And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. And other fell amidst the thorns; and the thorns grew with it, and choked it. And other fell into the good ground, and grew and brought

forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. And those on the rock are they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

SECOND SERIES.

Epistle, 1 Corinthians 1:20-25.

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. Seeing that Jews ask for signs, and Greeks seek after wisdom: but we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

Gospel, John 12:35-43.

Jesus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light. These things spake Jesus, and he departed and hid himself from them. But though he had done so many signs before them, yet they believed not on him: that the word of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? For this cause they could not believe, for that Isaiah said again, He hath blinded their eyes, and he hardened their heart; lest they should see with their eyes, and perceive with their heart, and should turn, and I should heal them. These things said Isaiah, because he saw his glory; and he spake of him. Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory of men more than the glory of God.

THIRD SERIES.

Epistle, 2 Timothy 3:14-4:5.

But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work. I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; preach the word; be instant in

season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry.

Gospel, Matthew 9:36-10:7.

But when he saw the multitudes he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then said he unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew, his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Thaddæus; Simon the Cananæan, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand.

QUINQUAGESIMA SUNDAY.

THE COLLECT.

Lord God, heavenly Father, who didst manifest Thyself, with the Holy Ghost, in the fullness of grace at the baptism of Thy dear Son, and with Thy voice didst direct us to Him who hath borne

our sins, that we might receive grace and the remission of sins: Keep us, we beseech Thee, in the true faith; and inasmuch as we have been baptized in accordance with Thy command, and the example of Thy dear Son, we pray Thee to strengthen our faith by Thy Holy Spirit, and lead us to everlasting life and salvation, through Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Be Thou my strong Rock: for an house of defense to save me.

Thou art my Rock, and my Fortress: therefore for Thy name's sake lead me and guide me.

Ps. In Thee, O Lord, do I put my trust; let me never be ashamed: deliver me in Thy righteousness.

Glory be to the Father, &c.

THE COLLECT.

O Lord, we beseech Thee, mercifully hear our prayers, and, having set us free from the bonds of sin, defend us from all evil; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, 1 Peter 3:18-22.

Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also after a true like-

ness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ; who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

Gospel, Matthew 3:13-17.

Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfill all righteousness. Then he suffereth him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

SECOND SERIES.

Epistle, Ephesians 5:25-27.

Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the Word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.

Gospel, Luke 18:31-43.

And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written by the prophets shall be accomplished unto the Son of man. For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully entreated, and spit upon: and they shall scourge and kill him: and the third day he shall rise again. And they understood none of these things; and this saying was hid from them, and they

perceived not the things that were said. And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging: and hearing a multitude going by, he inquired what this meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, What wilt thou that I should do unto thee? And he said, Lord, that I might receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath made thee whole. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

THIRD SERIES.

Lesson, Isaiah 53:1-7.

Who hath believed our report? and to whom hath the arm of the Lord been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, yet he humbled him-

self and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth.

Gospel, John 1:29-34.

On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is become before me: for he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing with water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

FIRST SUNDAY IN LENT.

THE COLLECT.

Lord God, heavenly Father, inasmuch as the adversary doth continually afflict us, and as a roaring lion doth walk about, seeking to devour us: We beseech Thee for the sake of the suffering and death of Jesus Christ, Thy Son, to help us by the grace of the Holy Spirit, and to strengthen our hearts by Thy Word, that our enemy may not prevail over us, but that we may evermore abide in Thy grace, and be preserved unto everlasting life; through the same, Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

He shall call upon me, and I will answer him: I will deliver him and honor him.

With long life will I satisfy him: and show him my salvation.

Ps. He that dwelleth in the secret place of the Most High: shall abide under the shadow of the Almighty.

Glory be to the Father, &c.

THE COLLECT.

O Lord, mercifully hear our prayer, and stretch forth the right hand of Thy majesty to defend us from them that rise up against us, through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, 2 Corinthians 6:1-10.

And working together with him we intreat also that ye receive not the grace of God in vain (for he saith, At an acceptable time I hearkened unto thee, and in a day of salvation did I succor thee: behold, now is the acceptable time; behold, now is the day of salvation): giving no occasion of stumbling in anything, that our ministration be not blamed; but in everything commending ourselves as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; in pureness, in knowledge, in longsuffering, in kindness, in the Holy Ghost, in love unfeigned, in the Word of truth, in the power of God; by the armour of righteousness on the right hand and on the left, by glory and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

Gospel, Matthew 4:1-11.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him unto the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and on their hands they shall bear thee up, lest haply thou dash thy foot against a stone. Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him; and behold, angels came and ministered unto him.

SECOND SERIES.

Epistle, 1 Peter 4:1-6.

Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin; that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries: wherein they think it strange that ye run not with them into the

same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead. For unto this end was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

Gospel, Matthew 16:21-23.

From that time began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumblingblock unto me: for thou mindest not the things of God, but the things of men.

THIRD SERIES.

Lesson, Revelation 12:9-11.

And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him. And I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night. And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death.

Gospel, Luke 10:17-20.

And the seventy returned with joy, saying, Lord, even the devils are subject unto us in thy name. And he said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any

wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

SECOND SUNDAY IN LENT.

THE COLLECT.

Lord God, heavenly Father, grant us, we beseech Thee, by Thy Holy Spirit, that He may strengthen our hearts and confirm our faith and hope in Thy grace and mercy, so that, although we have reason to fear because of our conscience, our sin, and our unworthiness, we may nevertheless, with the woman of Canaan, hold fast to Thy grace, and in every trial and temptation find Thee a very present help and refuge, through Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Remember, O Lord, Thy tender mercies and Thy lovingkindnesses: for they have been ever of old.

Let not mine enemies triumph over me: God of Israel, deliver us out of all our troubles.

Ps. Unto Thee, O Lord, do I lift up my soul: O my God, I trust in Thee; let me not be ashamed.

Glory be to the Father; &c.

THE COLLECT.

O God, who seest that of ourselves we have no strength: Keep us both outwardly and inwardly; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, 1 Thessalonians 4:1-7.

Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye abound more and more. For ye know what charge we gave you through the Lord Jesus. For this is the will of God, even your sanctification, that ye abstain from fornication; that each one of you know how to possess himself of his own vessel in sanctification and honour, not in the passion of lust, even as the Gentiles which know not God; that no man transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things, as also we forewarned you and testified. For God called us not for uncleanness, but in sanctification.

Gospel, Matthew 15:21-28.

And Jesus went out thence, and withdrew into the parts of Tyre and Sidon. And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I was not sent but unto the lost sheep of the house of Israel. But she came and worshipped him, saying, Lord, help me. And he answered and said, It is not meet to take the children's bread and cast it to the dogs. But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

SECOND SERIES.

Lesson, Isaiah 42:1-7.

Behold my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment in truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law. Thus saith God the Lord, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house.

Gospel, Luke 7:36-50.

And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he

saith, Master, say on. A certain lender had two debtors: the one owed five hundred pence, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins? And he said unto the woman, Thy faith hath saved thee; go in peace.

THIRD SERIES.

Lesson, Revelation 3:7-13.

And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth: I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to

come upon the whole world, to try them that dwell upon the earth. I come quickly: hold fast that which thou hast, that no one take thy crown. He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name. He that hath an ear, let him hear what the Spirit saith to the churches.

Gospel, Mark 9:17-29.

And one of the multitude answered him, Master, I brought unto thee my son, which hath a dumb spirit; and wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able. And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him grievously; and he fell on the ground, and wallowed foaming. And he asked his father, How long time is it since this hath come unto him? And he said, From a child. And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. And Jesus said unto him, If thou canst! All things are possible to him that believeth. Straightway the father of the child cried out, and said, I believe; help thou mine unbelief. And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. And having cried out, and torn him much, he came out: and the child became as one dead; insomuch that the more part said, He

is dead. But Jesus took him by the hand, and raised him up; and he arose. And when he was come into the house, his disciples asked him privately, saying, We could not cast it out. And he said unto them, This kind can come out by nothing, save by prayer and fasting.

THIRD SUNDAY IN LENT.

THE COLLECT.

Lord God, heavenly Father, who hast sent Thy Son, our Lord Jesus Christ, to take upon Himself our flesh, that He might overcome the devil, and defend us poor sinners against the adversary: We give thanks unto Thee for Thy merciful help, and we beseech Thee to attend us with Thy grace in all temptations, to preserve us from carnal security, and by Thy Holy Spirit to keep us in Thy Word and Thy fear, that unto the end we may be delivered from the enemy, and obtain eternal salvation, through the same, Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Mine eyes are ever toward the Lord: for He shall pluck my feet out of the net.

Turn Thee unto me, and have mercy upon me: for I am desolate and afflicted.

Ps. Unto Thee, O Lord, do I lift up my soul: O my God, I trust in Thee; let me not be ashamed.

Glory be to the Father, &c.

THE COLLECT.

We beseech Thee, almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy majesty to be our defense against all our enemies; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth

with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Ephesians 5:1-9.

Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odour of a sweet smell. But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks. For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. Be not ye therefore partakers with them; for ye were once darkness, but are now light in the Lord: walk as children of light (for the fruit of the light is in all goodness and righteousness and truth).

Gospel, Luke 11:14-28.

And he was casting out a devil which was dumb. And it came to pass, when the devil was gone out, the dumb man spake; and the multitudes marvelled. But some of them said, By Beelzebub the prince of the devils casteth he out devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out devils by Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I by the

finger of God cast out devils, then is the kingdom of God come upon you. When the strong man fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest; and finding none, he saith, I will turn back unto my house whence I came out. And when he is come, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first. And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

SECOND SERIES.

Lesson, Revelation 2:1-7.

To the angel of the church in Ephesus write, These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks: I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false; and thou hast patience and didst bear for my name's sake, and hast not grown weary. But I have this against thee, that thou didst leave thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent. But this thou hast, that thou hatest the works of the Nicolaitans, which I

also hate. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

Gospel, John 8:31-44.

Jesus therefore said to those Jews which had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever: the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you. I speak the things which I have seen with my Father: and ye also do the things which ye heard from your father. They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.

THIRD SERIES.

Lesson, Revelation 2:8-11.

And to the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and lived again: I know thy tribulation, and thy poverty (but thou art rich), and the blasphemy of them which say they are Jews, and they are not, but are a synagogue of Satan. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

Gospel, Luke 4:31-37.

And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day: and they were astonished at his teaching; for his word was with authority. And in the synagogue there was a man, which had a spirit of an unclean devil; and he cried out with a loud voice, Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him down in the midst, he came out of him, having done him no hurt. And amazement came upon all, and they spake together, one with another, saying, What is this word? for with authority and power he commandeth the unclean spirits, and they come out. And there went forth a rumor concerning him into every place of the region round about.

FOURTH SUNDAY IN LENT.

THE COLLECT.

Lord God, heavenly Father, who by Thy Son didst feed five thousand men in the desert with five loaves and two fishes: We beseech Thee to abide graciously also with us in the fullness of Thy blessing. Preserve us from avarice and the cares of this life, that we may seek first Thy kingdom and Thy righteousness, and in all things perceive Thy fatherly goodness, through Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Rejoice ye with Jerusalem, and be glad with her: all ye that love her.

Rejoice for joy with her: all ye that mourn for her.

Ps. I was glad when they said unto me: Let us go into the house of the Lord.

Glory be to the Father, &c.

THE COLLECT.

Grant, we beseech Thee, almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Savior, Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Galatians 4:21-31.

Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, one by the handmaid, and one by the freewoman. Howbeit the son by the handmaid is born after the flesh; but the son by the freewoman is born through promise. Which things contain an allegory: for these women are two cove-

nants; one from mount Sinai, bearing children unto bondage, which is Hagar. Now this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. But the Jerusalem that is above is free, which is our mother. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for more are the children of the desolate than of her which hath the husband. Now we, brethren, as Isaac was, are children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the free-woman. Wherefore, brethren, we are not children of a handmaid, but of the freewoman.

Gospel, John 6:1-15.

After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they beheld the signs which he did on them that were sick. And Jesus went up into the mountain, and there he sat with his disciples. Now the passover, the feast of the Jews, was at hand. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two fishes: but what are these among so many? Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus therefore took the loaves; and having given thanks, he dis-

tributed to them that were set down; likewise also of the fishes as much as they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world. Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.

SECOND SERIES.

Lesson, Psalm 84:1-4.

How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh cry out unto the living God. Yea, the sparrow hath found her an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God. Blessed are they that dwell in thy house: they will be still praising thee.

Gospel, John 6:24-36.

When the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed. They said therefore unto him, What must we do, that we may

work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world. They said therefore unto him, Lord, evermore give us this bread. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. But I said unto you, that ye have seen me, and ye believe not.

THIRD SERIES.

Lesson, Exodus 16:11-18.

And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew lay round about the camp. And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, What is it? for they wist not what it was. And Moses said unto them, It is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather ye of it every man according to his eating; an omer a head, according to the number of your persons, shall ye take it, every man

for them which are in his tent. And the children of Israel did so, and gathered some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

Gospel, John 6:52-65.

The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they heard this, said, This is a hard saying; who can hear it? But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? What then if ye should behold the Son of man ascending where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

THE ANNUNCIATION OF THE VIRGIN MARY.

THE COLLECT.

O almighty God, who of Thy great mercy didst cause Thy Son to be conceived by the Holy Ghost, and to become incarnate of the blessed virgin Mary according to the angel's annunciation: Grant us by Thy grace, that our sinful conception may be purified by His holy conception, through the same, Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

All the rich among the people shall entreat Thy favor.

She shall be brought unto the King in raiment of needle-work.

Her companions shall be brought unto Thee: with gladness and rejoicing.

Ps. My heart is inditing a good matter: I speak of the things which I have made touching the King.

Glory be to the Father, &c.

THE COLLECT.

We beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the incarnation of Thy Son, Jesus Christ, by the message of an angel, so by His cross and passion we may be brought into the glory of His resurrection; through the same Jesus Christ, our Lord. Amen.

FIRST SERIES.

Lesson, Isaiah 7:10-15.

And the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; is it a small thing for you to weary men, that ye will weary

my God also? Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, when he knoweth to refuse the evil, and choose the good.

Gospel, Luke 1:26-38.

Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with her that was called barren. For no word from God shall be void of power. And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

SECOND SERIES.

Lesson, Jeremiah 33:14-17.

Behold, the days come, saith the Lord, that I will perform that good word which I have spoken

concerning the house of Israel and concerning the house of Judah. In those days, and at that time, will I cause a Branch of righteousness to grow up unto David and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name whereby she shall be called, The Lord is our righteousness. For thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel.

Gospel, Luke 1:39-45.

And Mary arose in these days and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias and saluted Elisabeth. And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost; and she lifted up her voice with a loud cry, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come unto me? For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a fulfillment of the things which have been spoken to her from the Lord.

THIRD SERIES.

Lesson, Revelation 21:1-7.

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear

from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son.

Gospel, Luke 1:46-55.

And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath looked upon the low estate of his handmaiden: For behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is unto generations and generations on them that fear him. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their heart. He hath put down princes from their thrones, and hath exalted them of low degree. The hungry he hath filled with good things; and the rich he hath sent empty away. He hath holpen Israel his servant, that he might remember mercy (as he spake unto our fathers) toward Abraham and his seed for ever.

PALM SUNDAY

THE COLLECT.

Almighty and everlasting God, who hast caused Thy beloved Son to take our nature upon Himself, that He might give all mankind the example of humility and suffer death upon the cross for our sins: Mercifully grant us a believing knowledge of this, and that, following the example of His

patience, we may be made partakers of the benefits of His sacred passion and death, through the same, Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Be not Thou far from me, O Lord: O my Strength, haste Thee to help me.

Save me from the lion's mouth: and deliver me from the horns of the unicorns.

Ps. My God, my God, why hast Thou forsaken me?: Why art Thou so far from helping me?

Glory be to the Father, &c.

THE COLLECT.

Almighty and everlasting God, who hast sent Thy Son, our Savior, Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility: Mercifully grant that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Philippians 2:5-11.

Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things

under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Gospel, Matthew 21:1-9.

And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, saying unto them, Go ye into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. Now this is come to pass, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and riding upon an ass, and upon a colt the foal of an ass. And the disciples went, and did even as Jesus appointed them, and brought the ass, and the colt, and put on them their garments; and he sat thereon. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

SECOND SERIES.

Lesson, Isaiah 62:10-12.

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the high way; gather out the stones; lift up an ensign for the peoples. Behold, the Lord hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his recompence before him. And they shall call them The holy people, The redeemed of the Lord: and thou shalt be called Sought, and A city not forsaken.

Gospel, John 12:1-16.

Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. But Judas Iscariot, one of his disciples, which should betray him, saith, Why was not this ointment sold for three hundred pence, and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein. Jesus therefore said, Suffer her to keep it against the day of my burying. For the poor ye have always with you; but me ye have not always. The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus. On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel. And Jesus, having found a young ass, sat thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

THIRD SERIES.

Lesson, Isaiah 53:10-12.

Yet is pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: and he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors.

Gospel, John 12:20-33.

Now there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew; Andrew cometh, and Philip, and they tell Jesus. And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name. There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again. The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken

to him. Jesus answered and said, This voice hath not come for my sake, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die.

HOLY THURSDAY.

THE COLLECT.

O Lord Jesus Christ, we thank Thee, that of Thine infinite mercy Thou hast instituted this Thy sacrament, in which we eat Thy body and drink Thy blood: Grant us, we beseech Thee, by Thy Holy Spirit, that we may not receive this gift unworthily, but that we may confess our sins, remember Thine agony and death, believe the forgiveness of sin, and day by day grow in faith and love, until we obtain eternal salvation through Thee, who livest and reignest with the Father and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

God forbid that I should glory: save in the cross of our Lord Jesus Christ.

In Him is salvation, life and resurrection from the dead: by Him we are redeemed and set at liberty.

Ps. God be merciful unto us and bless us: and cause His face to shine upon us.

Glory be to the Father, &c.

THE COLLECT.

O Lord God, who hast left unto us in a wonderful sacrament a memorial of Thy passion: Grant, we beseech Thee, that we may so use this sacrament of Thy body and blood, that the fruits of Thy redemption may continually be manifest in us; Thou, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, 1 Corinthians 11:23-29.

For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.

Gospel, Luke 22:14-20.

And when the hour was come, he sat down, and the apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not eat of it, until it be fulfilled in the kingdom of God. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you.

SECOND SERIES.

Epistle, 1 Corinthians 10:16-17.

The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread

which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body: for we all partake of the one bread.

Gospel, Matthew 26:17-29.

Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou we make ready for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I keep the passover at thy house with my disciples. And the disciples did as Jesus appointed them; and they made ready the passover. Now when even was come, he was sitting at meat with the twelve disciples; and as they were eating, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord? And he answered and said, He that dipped his hand with me in the dish, the same shall betray me. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born. And Judas, which betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

THIRD SERIES.

Lesson, Acts 2:44-47.

And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man

had need. And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to them day by day those that were being saved.

Gospel, John 13:1-15.

Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew him that should betray him; therefore said he, Ye are not all clean. So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? Ye call me, Master, and, Lord: and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you.

GOOD FRIDAY.

INTROIT.

Surely He hath borne our griefs and carried our sorrows: He was wounded for our transgressions, He was bruised for our iniquities.

All we like sheep have gone astray: and the Lord hath laid on Him the iniquity of us all.

Ps. Hear my prayer, O Lord: and let my cry come unto Thee.

Glory be to the Father, &c.

THE COLLECT.

Almighty and everlasting God, who hast willed that Thy Son should bear for us the pains of the cross, that Thou mightest remove from us the power of the adversary; Help us to remember and give thanks for our Lord's passion that we may obtain remission of sin and redemption from everlasting death; through the same, our Lord Jesus Christ. Amen.

Lesson, Isaiah 52:13-53:12.

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider. Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet

we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers he is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Gospel, John 18:1-19:30.

When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into the which he entered, himself and his disciples. Now Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples. Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh

thither with lanterns and torches and weapons. Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, was standing with them. When therefore he said unto them, I am he, they went backward, and fell to the ground. Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I told you that I am he: if therefore ye seek me, let these go their way: that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one. Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it? So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, and led him to Annas first; for he was father in law to Caiaphas, which was high priest that year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. The maid that kept the door therefore saith unto Peter, Art thou also one of this man's disciples? He saith, I am not. Now the servants and the officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself. The high

priest therefore asked Jesus of his disciples, and of his teaching. Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. Why askest thou me? ask them that have heard me, what I spake unto them: behold, these know the things which I said. And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Annas therefore sent him bound unto Caiaphas the high priest. Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied, and said, I am not. One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter therefore denied again: and straightway the cock crew. They lead Jesus therefore from Caiaphas into the palace: and it was early; and they themselves entered not into the palace, that they might not be defiled, but might eat the passover. Pilate therefore went out unto them, and saith, What accusation bring ye against this man? They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee. Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: that the word of Jesus might be fulfilled, which he spake, signifying what manner of death he should die. Pilate therefore entered again into the palace, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me? Pilate answered, Am I a Jew? Thine own

nation and the chief priests delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Then Pilate therefore took Jesus, and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple garment; and they came unto him, and said, Hail, King of the Jews! and they struck him with their hands. And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, Behold, the man! When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God. When Pilate therefore heard this saying, he was the more afraid; and he entered into the palace again, and saith unto Jesus, Whence art thou? But Jesus gave him no

answer. Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee? Jesus answered him, Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king speaketh against Cæsar. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King! They therefore cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then therefore he delivered him unto them to be crucified. They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha: where they crucified him, and with him two others, on either side one, and Jesus in the midst. And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS. This title therefore read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and in Latin, and in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews, but that he said, I am King of the Jews. Pilate answered, What I have written I have written. The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven

from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my garments among them, and upon my vesture did they cast lots. These things therefore the soldiers did. But there were standing at the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home. After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

EVENING SERVICE

John 19:31-42.

The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him: but when they came to Jesus, and saw that he was dead already, they brake not his legs: howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be broken. And again an-

other scripture saith, They shall look on him whom they pierced. And after these things Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took away his body. And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pound weight. So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

In the Church Years when the texts of the Second Series are used:

Morning Service: Matthew 25:30-27:50.

Evening Service: Matthew 27:51-66.

When the Third Series is used:

Morning Service: Luke 22:39-23:46.

Evening Service: Luke 23:47-56.

EASTER.

THE COLLECT.

Lord God, heavenly Father, who didst deliver Thy Son for our offenses, and didst raise Him again for our justification: We beseech Thee, grant us Thy Holy Spirit, that He may rule and govern us according to Thy will; graciously keep us in the true faith; defend us from all sins, and after this life raise us unto eternal life, through the same, Thy beloved Son, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

He is risen, Hallelujah! Why seek ye the living among the dead? Hallelujah!

Remember how He spake unto you, Hallelujah: the Son of Man must be crucified and the third day rise again. Hallelujah! Hallelujah!

Ps. Thou crownedst Him with glory and honor: Thou madest Him to have dominion over the works of Thy hands.

Glory be to the Father, &c.

THE COLLECT.

Almighty God, who, through Thine only begotten Son, Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech Thee, that, as Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, 1 Corinthians 5:7-8.

Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, even Christ: wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Gospel, Mark 16:1-7.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. And very early on the first day of the week, they came to the tomb when the sun was risen. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? and looking up, they see that the stone is rolled back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he saith unto them, Be not amazed: ye seek

Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where they laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you.

SECOND SERIES.

Epistle, 1 Corinthians 15:12-21.

Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished. If in this life only we have hoped in Christ, we are of all men most pitiable. But now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead.

Gospel, Luke 24:1-9.

But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the tomb. And they entered in, and found not the body of the Lord Jesus. And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto

you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the tomb, and told all these things to the eleven, and to all the rest.

THIRD SERIES.

Epistle, Ephesians 1:15-23.

For this cause I also, having heard of the faith in the Lord Jesus which is among you, and which ye shew toward all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all.

Gospel, Matthew 28:1-8.

Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did

quake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which hath been crucified. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

EASTER MONDAY.

THE COLLECT.

Lord God, heavenly Father, who didst reveal Thy Son to the two disciples in the way to Emmaus: We beseech Thee to enlighten our hearts also by Thy Word and by Thy Holy Spirit, that we may become established in the faith, hold fast to Thy Word, delight to speak thereof, and diligently meditate thereon, that although, according to the example of Christ, we must suffer much evil on earth, we nevertheless may have and retain a sure comfort in Thy Word, until, after this life, we shall be raised unto eternal life, through the same, Thy Son, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

FIRST SERIES.

Lesson, Acts 10:34-41.

And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached;

even Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto the witnesses that were chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

Gospel, Luke 24:13-35.

And behold, two of them were going that very day to a village named Emmaus, which was three-score furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them, named Cleopas, answering said unto him, Dost thou also sojourn in Jerusalem and not know the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them

that were with us went to the tomb, and found it even so as the women had said: but him they saw not. And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they were going: and he made as though he would go further. And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

SECOND SERIES.

Epistle, 2 Corinthians 5:14-21.

For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died, and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know him so no more. Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new. But

all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him.

Gospel, John 20:11-18.

But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him in Hebrew, Rabboni; which is to say, Master. Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that he had said these things unto her.

THIRD SERIES.

Epistle, 1 Peter 1:17-23.

And if ye call on him as Father, who without respect of persons judgeth according to each man's

work, pass the time of your sojourning in fear: knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as a lamb without blemish and without spot, even the blood of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through him are believers in God, which raised him from the dead, and gave him glory; so that your faith and hope might be in God. Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth.

Gospel, Matthew 28:9-15.

And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me. Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.

FIRST SUNDAY AFTER EASTER.

THE COLLECT.

Lord God, heavenly Father, we thank Thee, that of Thine ineffable grace, for the sake of Thy Son, Thou hast given us the holy Gospel, and hast instituted the holy Sacraments, that through the same we may have comfort and forgiveness of sin: We beseech Thee, grant us Thy Holy Spirit, that we may heartily believe Thy Word; and through the holy Sacraments day by day establish our faith, until we at last obtain salvation, through Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

As newborn babes: desire the sincere milk of the Word.

Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me.

Ps. Sing aloud unto God our strength: Make a joyful noise unto the God of Jacob.

Glory be to the Father, &c.

THE COLLECT.

Grant, we beseech Thee, almighty God, that we who have celebrated the solemnities of the Lord's resurrection, may, by the help of Thy grace, bring forth the fruits thereof in our life and conversation; through the same, Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, 1 John 5:4-12.

For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came

by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one. If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son. He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son. And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life.

Gospel, John 20:19-31.

When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. And when he had said this, he shewed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and

stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

SECOND SERIES.

Lesson, Acts 3:11-21.

And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life; whom God raised from the dead; whereof we are witnesses. And by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that in ignorance ye did it, as did also your rulers. But the things which God foreshewed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. Repent ye therefore, and turn again, that your sins may be blotted out, that so there may

come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began.

Gospel, John 21:1-14.

After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested himself on this wise. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits off), dragging the net full of fishes. So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now taken. Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. Jesus saith unto them, Come and

break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. Jesus cometh, and taketh the bread, and giveth them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

THIRD SERIES.

Lesson, Acts 13:26-39.

Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth. For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled them by condemning him. And though they found no cause of death in him, yet asked they of Pilate that he should be slain. And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead: and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. And we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure blessings of David. Because he saith also in another psalm, Thou wilt not give thy Holy One to see corruption. For David, after he had in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised up saw no corruption. Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins:

and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses.

Gospel, Luke 24:36-43.

And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, Why are ye troubled? and wherefore do reasonings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. And when he had said this, he shewed them his hands and feet. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? And they gave him a piece of a broiled fish. And he took it, and did eat before them.

SECOND SUNDAY AFTER EASTER.

THE COLLECT.

Lord God, heavenly Father, who of Thy fatherly goodness hast been mindful of us poor, miserable sinners, and hast given Thy beloved Son to be our shepherd, not only to nourish us by His Word, but also to defend us from sin, death, and the devil: We beseech Thee, grant us Thy Holy Spirit, that, even as this Shepherd doth know us and succor us in every affliction, we also may know Him, and, trusting in Him, seek help and comfort in Him, from our hearts obey His voice, and obtain eternal salvation, through the same, Thy Son, Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

The earth is full of the goodness of the Lord.
By the Word of the Lord were the heavens made.

Ps. Rejoice in the Lord, O ye righteous: for praise is comely for the upright.

Glory be to the Father, &c.

THE COLLECT.

God, who, by the humiliation of Thy Son, didst raise up the fallen world: Grant unto Thy faithful ones perpetual gladness, and those whom Thou hast delivered from the danger of everlasting death, do Thou make partakers of eternal joys; through the same, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, 1 Peter 2:21-25.

For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed. For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.

Gospel, John 10:11-16.

I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the

sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

SECOND SERIES.

Epistle, 1 Peter 5:1-4.

The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according unto God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away.

Gospel, John 21:15-25.

So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Now this he spake, signifying by what manner of

death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

THIRD SERIES.

Epistle, Hebrews 13:20-21.

Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of the eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen.

Gospel, John 10:1-10.

Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they

know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.

THIRD SUNDAY AFTER EASTER.

THE COLLECT.

Lord God, heavenly Father, who of Thy fatherly goodness dost suffer Thy children to come under Thy chastening rod here on earth, that we may be like unto Thine only begotten Son in suffering and hereafter in glory: We beseech Thee, comfort us in temptations and afflictions by Thy Holy Spirit, that we may not fall into despair, but that we may continually trust in Thy Son's promise, that our trials will endure but a little while, and will then be followed by eternal joy; that we thus, in patient hope, may overcome all evil, and at last obtain eternal salvation, through the same, Thy Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Make a joyful noise unto God, all ye lands:
Sing forth the honor of His name; make His
praise glorious.

Ps. Say unto God, how terrible art Thou in Thy

works: through the greatness of Thy power shall Thine enemies submit themselves unto Thee.

Glory be to the Father, &c.

THE COLLECT.

Almighty God, who showest to them that be in error the light of Thy truth, to the intent that they may return into the way of righteousness: Grant unto all them that are admitted into the fellowship of Christ's religion that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord, Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, 1 Peter 2:11-20.

Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation. Be subject to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men: as free, and not using your freedom for a cloke of wickedness, but as bondservants of God. Honor all men. Love the brotherhood. Fear God. Honor the king. Servants, be in subjection to your masters with all fear; not only to the good and gentle, but also to the froward. For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God.

Gospel, John 16:16-22.

A little while, and ye behold me no more; and again a little while, and ye shall see me. Some of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? We know not what he saith. Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you.

SECOND SERIES.

Epistle, Hebrews 4:14-16.

Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.

Gospel, John 17:1-8.

These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as

thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me.

THIRD SERIES.

Epistle, 1 Peter 1:3-9.

Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold temptations, that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honor at the revelation of Jesus Christ: whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.

Gospel, John 14:1-12.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.

FOURTH SUNDAY AFTER EASTER.

THE COLLECT.

Lord God, heavenly Father, who didst through Thy Son promise us Thy Holy Spirit, that He should convince the world of sin, of righteousness, and of judgment: We beseech Thee, enlighten our hearts, that we may confess our sins, through faith in Christ obtain everlasting righteousness, and in all our trials and temptations retain this consolation,

that Christ is Lord over the devil and death, and all things, and that He will graciously deliver us out of all our afflictions, and make us forever partakers of eternal salvation, through the same, Thy Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

O sing unto the Lord a new song: for He hath done marvelous things.

The Lord hath made known His salvation: His righteousness He hath openly showed in the sight of the heathen.

Ps. His right hand and His holy arm: hath gotten Him the victory.

Glory be to the Father, &c.

THE COLLECT.

O God, who makest the minds of the faithful to be of one will: Grant unto Thy people that they may love what Thou commandest, and desire what Thou dost promise; that, among the manifold changes of this world, our hearts may there be fixed where true joys are to be found; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, James 1:17-21.

Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures. Ye know this, my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of

God. Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls.

Gospel, John 16:5-15.

But now I go unto him that sent me; and none of you asketh me, Whither goest thou? But because I have spoken these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgement, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you.

SECOND SERIES.

Epistle, Hebrews 5:1-10.

For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity; and by reason thereof is bound, as for the people, so also for himself, to offer for sins. And no man taketh the honor unto himself, but when he

is called of God, even as was Aaron. So Christ also glorified not himself to be made a high priest, but he that spake unto him, Thou art my Son, this day have I begotten thee: as he saith also in another place, Thou art a priest for ever after the order of Melchizedek. Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation; named of God a high priest after the order of Melchizedek.

Gospel, John 17:9-17.

I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth: thy word is truth.

THIRD SERIES.

Epistle, 1 John 3:19-24.

Hereby shall we know that we are of the truth, and shall assure our heart before him, whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight. And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

Gospel, John 7:37-39.

Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.

FIFTH SUNDAY AFTER EASTER.

THE COLLECT.

Lord God, heavenly Father, who through Thy Son didst promise us that whatsoever we ask in His name Thou wilt give us: We beseech Thee, keep us in Thy Word, and grant us Thy Holy Spirit, that He may govern us according to Thy will; protect us from the power of the devil, from false doctrine and worship; also defend our lives against all danger; grant us Thy blessing and peace, that we may in all things perceive Thy merciful help,

and both now and forever praise and glorify Thee as our gracious Father, through our Lord, Jesus Christ, Thy Son, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

With the voice of singing declare ye, and tell this: utter it even to the end of the earth. Hallelujah!

The Lord hath redeemed His servant Jacob: Hallelujah! Hallelujah!

Ps. Make a joyful noise unto God, all ye lands: sing forth the honor of His name; make His praise glorious.

Glory be to the Father, &c.

THE COLLECT.

O God, from whom all good things do come: Grant to us, thy humble servants, that by Thy holy inspiration we may think those things that be right, and by Thy merciful guiding may perform the same; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, James 1:22-27.

But be ye doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing. If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion

is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Gospel, John 16:23-28.

Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled. These things have I spoken unto you in proverbs: the hour cometh, when I shall no more speak unto you in proverbs, but shall tell you plainly of the Father. In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father.

SECOND SERIES.

Epistle, Hebrews 7:18-25.

For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God. And inasmuch as it is not without the taking of an oath (for they indeed have been made priests without an oath; but he with an oath by him that saith of him, The Lord swear and will not repent himself, thou art a priest for ever); by so much also hath Jesus become the surety of a better covenant. And they indeed have been made priests many in number, because that by death they are hindered from continuing: but he, because he abideth for ever, hath his priesthood unchangeable. Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.

Gospel, John 17:18-23.

As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.

THIRD SERIES.

Epistle, James 5:16-20.

Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working. Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. My brethren, if any among you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

Gospel, Matthew 6:5-13.

And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in

secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

ASCENSION.

THE COLLECT.

O Jesus Christ, Thou almighty Son of God, who art no longer in humiliation here on earth, but sittest at the right hand of Thy Father, Lord over all things: We beseech Thee, send us Thy Holy Spirit; give Thy Church pious pastors, preserve Thy Word, control and restrain the devil and all who would oppress us; mightily uphold Thy kingdom, until all Thine enemies shall have been put under Thy feet, that we may hold the victory over sin, death, and the devil, through Thee, who livest and reignest with God the Father and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Ye men of Galilee, why stand ye gazing up into heaven?: Hallelujah!

This same Jesus which is taken up from you into heaven, shall come in like manner as ye have seen Him go into heaven: Hallelujah! Hallelujah!

Ps. O clap your hands, all ye people: shout unto God with the voice of triumph.

Glory be to the Father, &c.

THE COLLECT.

Grant, we beseech Thee, almighty God, that like as we do believe Thy only begotten Son, our Lord, Jesus Christ, to have ascended into the heavens, so may we also in heart and mind thither ascend, and with Him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Lesson, Acts 1:1-11.

The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Ghost unto the apostles whom he had chosen: to whom he also shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking steadfastly into heaven as he went, behold, two men stood by them in white apparel; which also said,

Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

Gospel, Mark 16:14-20.

And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover. So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

SECOND SERIES.

Lesson, Psalm 110:1-7.

The Lord said unto my lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send forth the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people offer themselves willingly in the day of thy power: in the beauties of holiness, from the womb of the morning, thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the nations, he shall fill the places

with dead bodies; he shall strike through the head in many countries. He shall drink of the brook in the way: therefore shall he lift up the head.

Gospel, John 17:24-26.

Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

THIRD SERIES.

Epistle, Ephesians 4:7-10.

But unto each one of us was the grace given according to the measure of the gift of Christ. Wherefore he saith, When he ascended on high, he led captivity captive, and gave gifts unto men. (Now this, He ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things.)

Gospel, Luke 24:44-53.

And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye

in the city, until ye be clothed with power from on high. And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshipped him and returned to Jerusalem with great joy; and were continually in the temple, blessing God.

SIXTH SUNDAY AFTER EASTER.

THE COLLECT.

Lord God, heavenly Father, we give thanks unto Thee, that through Thy Holy Spirit Thou hast appointed us to bear witness of Thy dear Son, our Lord Jesus Christ: We beseech Thee, inasmuch as the world cannot endure such testimony, and persecutes us in every way, grant us courage and comfort, that we may not be offended because of the cross, but continue steadfastly in Thy testimony, and be found always among those who know Thee and Thy Son, until we obtain eternal salvation through the same, Thy Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Hear, O Lord, when I cry with my voice: Hallelujah!

When thou saidst, seek ye my face; my heart said unto Thee, Thy face, Lord, will I seek: Hide not Thy face from me. Hallelujah! Hallelujah!

Ps. The Lord is my Light, and my Salvation: Whom shall I fear:

Glory be to the Father, &c.

THE COLLECT.

Almighty, everlasting God: Make us to have always a devout will towards Thee, and to serve Thy majesty with a pure heart; through Thy Son,

Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, 1 Peter 4:7-11.

But the end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer: above all things being fervent in your love among yourselves; for love covereth a multitude of sins: using hospitality one to another without murmuring: according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; if any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen.

Gospel, John 15:26-16:4.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be made to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you.

SECOND SERIES.

Lesson, Acts 1:12-14.

Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem,

a sabbath day's journey off. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Simon the Zealot, and Judas the son of James. These all with one accord continued steadfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.

Gospel, Luke 11:5-13.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

THIRD SERIES.

Epistle, 1 Peter 3:15-17.

Being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear: hav-

ing a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ. For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing.

Gospel, Luke 12:4-12.

And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: Fear him, which after he hath killed hath the power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me in the presence of men shall be denied in the presence of the angels of God. And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say.

PENTECOST.

THE COLLECT.

O Lord Jesus Christ, Thou almighty Son of God: We beseech Thee, send Thy Holy Spirit into our hearts, through Thy Word, that He may rule and govern us according to Thy will, comfort us in every temptation and misfortune, and defend us by Thy truth against every error, so that we may continue

steadfast in the faith, increase in love and all good works, and firmly trusting in Thy grace, which through death Thou hast purchased for us, obtain eternal salvation, Thou who reignest, with the Father and the Holy Ghost, world without end. Amen.

INTROIT.

The Spirit of the Lord filleth the world: Hallelujah!

Let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice. Hallelujah! Hallelujah!

Ps. Let God arise; let His enemies be scattered: let them also that hate Him flee before Him.

Glory be to the Father, &c.

THE COLLECT.

O God, who didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through our Lord Jesus Christ, Thy Son, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

FIRST SERIES.

Lesson, Acts 2:1-11.

And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And when this

sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. And they were all amazed and marvelled, saying, Behold, are not all these which speak Galilæans? And how hear we every man in our own language, wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God.

Gospel, John 14:23-31.

Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me. These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. And now I have told you before it came to pass, that, when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

SECOND SERIES.

Epistle, Ephesians 2:17-22.

And he came and preached peace to you that were far off, and peace to them that were nigh: for through him we both have our access in one Spirit unto the Father. So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.

Gospel, John 15:1-11.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled.

THIRD SERIES.

Lesson, Acts 2:32-41.

This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this, which ye see and hear. For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies the footstool of thy feet. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They then that received his word were baptized: and there were added unto them in that day about three thousand souls.

Gospel, John 14:15-21.

If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in

me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.

PENTECOST MONDAY.

THE COLLECT.

Lord God, heavenly Father, who of Thy fatherly love hast given us Thy Son, that through faith in Him we may be saved: We beseech Thee, grant us Thy Holy Spirit in our hearts, that we may continue steadfast in such faith unto the end, and thus obtain everlasting salvation, through the same, Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

(Introit the same as for Pentecost Sunday.)

THE COLLECT.

O God, who didst give Thy Holy Spirit to Thine apostles: Grant unto Thy people the performance of their petitions, so that on us to whom Thou hast given faith Thou mayest also bestow peace; through our Lord, Jesus Christ, Thy Son, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

FIRST SERIES.

Lesson, Acts 10:42-48.

And he charged us to preach unto the people, and to testify that this is he which is ordained of God to be the Judge of quick and dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were amazed, as many as came with Peter, because that on the

Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of Jesus Christ.

Gospel, John 3:16-21.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

SECOND SERIES.

Epistle, 1 Corinthians 12:12-20.

For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole

were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the body? But now they are many members, but one body.

Gospel, John 6:44-51.

No man can come to me, except the Father which sent me draw him: and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me. Not that any man hath seen the Father, save he which is from God, he hath seen the Father. Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh for the life of the world.

THIRD SERIES.

Epistle, 1 John 4:9-15.

Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: hereby know we that we abide in him, and he in us, because he hath given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

Gospel, John 12:44-50.

And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

TRINITY.

THE COLLECT.

O Lord God, heavenly Father: We poor sinners confess that in our flesh dwelleth no good thing, and that, left to ourselves, we die and perish in sin, since that which is born of the flesh is flesh and cannot see the kingdom of God. But we beseech Thee: Grant us Thy grace and mercy, and for the sake of Thy Son, Jesus Christ, send Thy Holy Spirit into our hearts, that, being regenerate, we may firmly believe the forgiveness of sins, according to Thy promise in baptism; and that we may daily increase in brotherly love, and in other good works, until we at last obtain eternal salvation, through the same, Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Holy, holy, holy, is the Lord of Hosts: of Him, and through Him, and to Him, are all things.

Ps. O Lord, our Lord: How excellent is Thy name in all the earth.

Glory be to the Father, &c.

THE COLLECT.

Almighty and everlasting God, who hast given unto us, Thy servants, grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine majesty to worship the Unity: We beseech Thee, that Thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

FIRST SERIES.

Epistle, Romans 11:33-36.

O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen.

Gospel, John 3:1-15.

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that

which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? And no man hath ascended into heaven, but he that descended out of heaven, even the Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth may in him have eternal life.

SECOND SERIES.

Epistle, 1 John 3:1-10.

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure. Every one that doeth sin doeth also lawlessness: and sin is lawlessness. And ye know that he was manifested to take away sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him. My little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous: he that doeth sin is of the devil; for

the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

Gospel, John 15:12-17.

This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name he may give it you. These things I command you, that ye may love one another.

THIRD SERIES.

Epistle, Titus 3:3-7.

For we also were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness of God our Saviour, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost, which he poured out upon us richly, through Jesus Christ our Saviour; that, being justified by his grace, we might be made heirs according to the hope of eternal life.

Gospel, Matthew 28:16-20.

But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

FIRST SUNDAY AFTER TRINITY.

THE COLLECT.

Lord God, heavenly Father, we beseech Thee so to rule and govern our hearts by Thy Holy Spirit, that we may not, like the rich man, hear Thy word in vain, and become so devoted to things temporal as to forget things eternal; but that we readily and according to our ability minister to such as are in need, and not defile ourselves with surfeiting and pride; in trial and misfortune keep us from despair, and grant us to put our trust wholly in Thy fatherly help and grace, so that in faith and Christian patience we may overcome all things, through Thy Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

O Lord, I have trusted in Thy mercy: my heart shall rejoice in Thy salvation.

I will sing unto the Lord: He hath dealt bountifully with me.

Ps. How long wilt Thou forget me, O Lord? How long wilt Thou hide Thy face from me?

Glory be to the Father, &c.

THE COLLECT.

O God, the strength of all them that put their trust in Thee: Mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without Thee, grant us the help of Thy grace, that in keeping Thy commandments we may please Thee, both in will and deed; through Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, 1 John 4:16-21.

God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.

Gospel, Luke 16:19-31.

Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham,

have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

SECOND SERIES.

Epistle, Romans 1:1-17.

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he promised afore by his prophets in the holy scriptures, concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead; even Jesus Christ our Lord, through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake: among whom are ye also, called to be Jesus Christ's: to all that are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ. First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world.

For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers making request, if by any means now at length I may be prospered by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine. And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God by faith unto faith: as it is written. But the righteous shall live by faith.

Gospel, Luke 12:13-21.

And one out of the multitude said unto him, Master, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto

him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

THIRD SERIES.

Epistle, 1 Timothy 6:6-16.

But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content. But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. I charge thee in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: which in its own times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honour and power eternal. Amen.

Gospel, Matthew 16:24-27.

Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what

shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds.

SECOND SUNDAY AFTER TRINITY.

THE COLLECT.

Lord God, heavenly Father, we give thanks unto Thee, that through Thy holy Word Thou hast called us to Thy great supper, and we beseech Thee: Quicken our hearts by Thy Holy Spirit, that we may not hear Thy Word without fruit, but that we may prepare ourselves rightly for Thy kingdom, and not suffer ourselves to be hindered by any worldly care, through Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

The Lord was my stay; He brought me forth into a large place: He delivered me, because He delighted in me.

Ps. I will love Thee, O Lord, my Strength: The Lord is my Rock and my Fortress.

Glory be to the Father, &c.

THE COLLECT.

O Lord, who never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love: Make us to have a perpetual fear and love of Thy holy name; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, 1 John 3:13-18.

Marvel not, brethren, if the world hateth you. We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue; but in deed and truth.

Gospel, Luke 14:16-24.

But he said unto him, A certain man made a great supper; and he bade many: and he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And the servant said, Lord, what thou didst command is done, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

SECOND SERIES.

Epistle, Romans 1:18-25.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness; because that which may be known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse: because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things. Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonoured among themselves: for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

Gospel, Luke 14:25-35.

Now there went with him great multitudes: and he turned, and said unto them, If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish. Or what king, as he

goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple. Salt therefore is good: but if even the salt have lost its savor, wherewith shall it be seasoned? It is fit neither for the land nor for the dunghill: men cast it out. He that hath ears to hear, let him hear.

THIRD SERIES.

Epistle, 2 Peter 1:1-11.

Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained a like precious faith with us in the righteousness of our God and Saviour Jesus Christ: Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge temperance; and in your temperance patience; and in your patience godliness; and in your godliness love of the brethren; and in your love of the brethren love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. Wherefore, brethren, give the more diligence to make your calling and

election sure: for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

Gospel, Luke 9:51-62.

And it came to pass, when the days were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans to make ready for him. And they did not receive him, because his face was as though he were going to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them? But he turned, and rebuked them. And they went to another village. And as they went in the way, a certain man said unto him, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are in my house. But Jesus said unto him, No man, having put his hands to the plough, and looking back, is fit for the kingdom of God.

THIRD SUNDAY AFTER TRINITY.

THE COLLECT.

Lord God, heavenly Father, we all like sheep have gone astray, having suffered ourselves to be led away from the right path by Satan and our own sinful flesh: We beseech Thee graciously to forgive us all our sins for the sake of Thy Son, Jesus Christ;

and quicken our hearts by Thy Holy Spirit, that we may abide in Thy Word, and in true repentance and a steadfast faith continue in Thy Church unto the end, and obtain eternal salvation, through our Lord, Jesus Christ, Thy Son, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Turn Thee unto me and have mercy upon me: for I am desolate and afflicted.

Look upon mine affliction and my pain: and forgive all my sins.

Ps. Unto Thee, O Lord, do I lift up my soul: O my God, I trust in Thee, let me not be ashamed.

Glory be to the Father, &c.

THE COLLECT.

O God, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy: Increase and multiply upon us Thy mercy: that, Thou, being our ruler and guide, we may so pass through things temporal that we finally lose not the things eternal; through Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, 1 Peter 5:6-11.

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, stablish,

strengthen you. To him be the dominion for ever and ever. Amen.

Gospel, Luke 15:1-10.

Now all the publicans and sinners were drawing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance. Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

SECOND SERIES.

Epistle, Romans 2:1-16.

Wherefore thou art without excuse, O man, who-soever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practice the same things. And we know that the judgment of God is according to truth against them that practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgment of God? Or despisest

thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works: to them that by patience in well-doing seek for glory and honour and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; but glory and honour and peace to every man that worketh good, to the Jew first, and also to the Greek: for there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned under the law shall be judged by law; for not the hearers of a law are just before God, but the doers of a law shall be justified: for when Gentiles which have no law do by nature the things of the law, these, having no law, are a law unto themselves; in that they shew the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them; in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ.

Gospel, Luke 15:11-24.

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that

country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat: and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

THIRD SERIES.

Epistle, Ephesians 2:1-9.

And you did he quicken, when ye were dead through your trespasses and sins, wherein aforetime ye walked according to the course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest:—but God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, quickened us together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus: that in the ages to come he might

shew the exceeding riches of his grace in kindness toward us in Christ Jesus: for by grace have ye been saved through faith; and that not of yourselves: it is the gift of God: not of works, that no man should glory.

Gospel, Matthew 9:9-13.

And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as he sat at meat in the house, behold many publicans and sinners came and sat down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with the publicans and sinners? But when he heard it, he said, They that are whole have no need of a physician, but they that are sick. But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

FOURTH SUNDAY AFTER TRINITY.

THE COLLECT.

Lord God, heavenly Father, who art merciful, and through Christ didst promise us, that Thou wilt neither judge nor condemn us, but graciously forgive us all our sins, and abundantly provide for all our wants of body and soul: We pray Thee, that by Thy Holy Spirit Thou wilt establish in our hearts a confident faith in Thy mercy, and teach us also to be merciful to our neighbor, that we may not judge or condemn others, but willingly forgive all men, and, judging only ourselves, lead blessed lives in Thy fear, through Thy dear Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

The Lord is my Light and my Salvation; whom shall I fear?: The Lord is the Strength of my life; of whom shall I be afraid?

When the wicked, even mine enemies and my foes came upon me; they stumbled and fell.

Ps. Though an host should encamp against me: my heart shall not fear.

Glory be to the Father, &c.

THE COLLECT.

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance that Thy Church may joyfully serve Thee in all godly quietness, through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Romans 8:18-23.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body.

Gospel, Luke 6:36-42.

Be ye merciful, even as your Father is merciful. And judge not, and ye shall not be judged: and con-

demn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again. And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit? The disciple is not above his master: but every one when he is perfected, shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

SECOND SERIES.

Epistle, Romans 2:17-29.

But if thou bearest the name of a Jew, and retest upon the law, and gloriest in God, and knowest his will, and approvest the things that are excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them that are in darkness, a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth; thou therefore that teachest another, teaches thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? thou who gloriest in the law, through thy transgression of the law dishonourest thou God? For the name of God is blasphemed among the Gentiles because of you, even as it is written. For circumcision indeed profiteth, if thou be a doer of the law: but if thou be

a transgressor of the law, thy circumcision is become uncircumcision. If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

Gospel, Matthew 5:38-42.

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

THIRD SERIES.

Epistle, Romans 14:1-12.

But him that is weak in faith receive ye, yet not to doubtful disputations. One man hath faith to eat all things: but he that is weak eateth herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let each man be fully assured in his own mind. He that regardeth the day, regardeth it unto the Lord: and he

that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ died, and lived again, that he might be Lord of both the dead and the living. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God. For it is written, As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God. So then each one of us shall give account of himself to God.

Gospel, Matthew 7:1-6.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

FIFTH SUNDAY AFTER TRINITY.

THE COLLECT.

O Jesus Christ, Thou Son of the living God, who hast given us Thy holy Word, and hast bountifully provided for all our temporal wants, we confess that we are unworthy of all these mercies, and that we

have rather deserved punishment: But we beseech Thee, forgive us our sins, and prosper and bless us in our several callings, that by Thy strength we may be sustained and defended, now and forever, and so praise and glorify Thee eternally, Thou who livest and reignest with the Father and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Hear, O Lord, when I cry with my voice: Thou hast been my help.

Leave me not, neither forsake me: O God of my salvation.

Ps. The Lord is my Light and my Salvation: Whom shall I fear?

Glory be to the Father, &c.

THE COLLECT.

O God, who hast prepared for them that love Thee such good things as pass man's understanding: Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God world without end. Amen.

FIRST SERIES.

Epistle, 1 Peter 3:8-15.

Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. For, He that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: and let him turn away from evil, and do good; let him seek peace, and pursue it. For the eyes of the Lord are upon the righteous, and his ears unto their supplication: but the face of the Lord is upon

them that do evil. And who is he that will harm you, if ye be zealous of that which is good? But and if ye should suffer for righteousness' sake, blessed are ye: and fear not their fear, neither be troubled; but sanctify in your hearts Christ as Lord.

Gospel, Luke 5:1-11.

Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. And when they had this done, they inclosed a great multitude of fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes which they had taken; and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their boats to land, they left all, and followed him.

SECOND SERIES.

Epistle, Romans 3:1-20.

What advantage then hath the Jew? or what is the profit of circumcision? Much every way: first

of all, that they were intrusted with the oracles of God. For what if some were without faith? shall their want of faith make of none effect the faithfulness of God? God forbid: yea, let God be found true, but every man a liar: as it is written, That thou mightest be justified in thy words, and mightest prevail when thou comest into judgment. But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.) God forbid: for then how shall God judge the world? But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner? and why not (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just. What then? are we in worse case than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin; as it is written, There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God; they have all turned aside, they are together become unprofitable; there is none that doeth good, no, not so much as one: their throat is an open sepulchre; with their tongues they have used deceit: the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes. Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God: because by the works of the law shall no flesh be justified in his sight: for through the law cometh the knowledge of sin.

Gospel, John 1:35-52.

Again on the morrow John was standing and two of his disciples; and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! And the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Master), where abidest thou? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the Son of John: thou shalt be called Cephas (which is by interpretation, Peter). On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me. Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. And he saith

unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

THIRD SERIES.

Lesson, Acts 26:1-18.

And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence: I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews: especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a Pharisee. And now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! Why is it judged incredible with you, if God doth raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both did shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the

brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.

Gospel, Matthew 16:13-19.

Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say John the Baptist; some, Elijah: and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock will I build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

SIXTH SUNDAY AFTER TRINITY.

THE COLLECT.

Lord God, heavenly Father, we confess that we are poor, wretched sinners, and that there is no good in us, our hearts, flesh and blood being so corrupted by sin, that we never in this life can be without sinful lust and concupiscence; therefore we beseech Thee, dear Father, forgive us these sins, and let Thy Holy Spirit so cleanse our hearts that we may desire and love Thy Word, abide by it, and thus by Thy grace be forever saved; through our Lord, Jesus Christ, Thy Son, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

The Lord is the strength of His People: He is the saving strength of His anointed.

Save Thy people, and bless Thine inheritance: feed them also and lift them up forever.

Ps. Unto Thee will I cry, O Lord, my Rock; be not silent unto me: lest if Thou be silent unto me, I become like them that go down in the pit.

Glory be to the Father, &c.

THE COLLECT.

Lord of all power and might, who art the author and giver of all good things: Graft in our hearts the love of Thy name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Romans 6:3-11.

Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism

into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. Even so reckon also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

Gospel, Matthew 5:20-26.

For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

SECOND SERIES.

Epistle, Romans 3:21-31.

But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus. Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith. We reckon therefore that a man is justified by faith apart from the works of the law. Or is God the God of Jews only? is he not the God of Gentiles also? Yea, of Gentiles also: if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith. Do we then make the law of none effect through faith? God forbid: nay, we establish the law.

Gospel, Matthew 5:17-19.

Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

THIRD SERIES.

Epistle, James 2:8-17.

Howbeit if ye fulfill the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. So speak ye, and so do, as men that are to be judged by a law of liberty. For judgment is without mercy to him that hath shewed no mercy: mercy glorieth against judgment. What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself.

Gospel, Matthew 5:27-37.

Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, saving for

the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery. Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.

SEVENTH SUNDAY AFTER TRINITY.

THE COLLECT.

Lord God, heavenly Father, who in the wilderness didst by Thy Son abundantly feed four thousand men besides women and children with seven loaves and a few small fishes: We beseech Thee, graciously abide among us with Thy blessing, and keep us from covetousness and the cares of this life, that we may seek first Thy kingdom and Thy righteousness, and in all things needful for body and soul, experience Thy ever-present help; through Thy Son, our Lord, Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

O clap your hands, all ye people: Shout unto God with the voice of triumph.

Ps. He shall subdue the people under us: and the nations under our feet.

Glory be to the Father, &c.

THE COLLECT.

O God, whose never-failing providence ordereth all things both in heaven and earth: We humbly

beseech Thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Romans 6:19-23.

I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification. For when ye were servants of sin, ye were free in regard of righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

Gospel, Mark 8:1-9.

In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and if I send them away fasting to their home, they will faint in the way; and some of them are come from far. And his disciples answered him, Whence shall one be able to fill these men with bread here in a desert place? And he asked them, How many loaves have ye? And they said, Seven. And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude. And they had a few small fishes: and having

blessed them, he commanded to set these also before them. And they did eat, and were filled: and they took up, of broken pieces that remained over, seven baskets. And they were about four thousand: and he sent them away.

SECOND SERIES.

Epistle, Romans 4:1-8.

What then shall we say that Abraham, our forefather according to the flesh, hath found? For if Abraham was justified by works, he hath whereof to glory; but not toward God. For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness. Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin.

Gospel, Matthew 16:5-12.

And the disciples came to the other side and forgot to take bread. And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees. And they reasoned among themselves, saying, We took no bread. And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no bread? Do ye yet perceive, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees. Then understood they how that

he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

THIRD SERIES.

Lesson, Psalm 23:1-6.

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he guideth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies: thou hast anointed my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Gospel, Luke 14:12-15.

And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

EIGHTH SUNDAY AFTER TRINITY.

THE COLLECT.

Lord God, heavenly Father, we most heartily thank Thee that Thou hast caused us to come to the knowledge of Thy Word. We pray Thee: graciously keep us steadfast in this knowledge unto death, that we may obtain eternal life; send us now

and ever pious pastors, who faithfully preach Thy Word, without offense or false doctrine, and grant them long life. Defend us from all false teachings, and frustrate Thou the counsels of all such as pervert Thy Word, who come to us in sheep's clothing, but are inwardly ravening wolves, that Thy true Church may evermore be established among us, and be defended and preserved from such false teachers, through Jesus Christ, Thy Son, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

We have thought of Thy lovingkindness, O God: in the midst of Thy temple.

According to Thy name, O God, so is Thy praise unto the ends of the earth: Thy right hand is full of righteousness.

Ps. Great is the Lord, and greatly to be praised: in the city of our God, in the mountain of His holiness.

Glory be to the Father, &c.

THE COLLECT.

Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as are right, that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Romans 8:12-17.

So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the spirit ye mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons

of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, *Abba, Father*. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

Gospel, Matthew 7: 15-21.

Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them. Not every one that saith unto me, *Lord, Lord*, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

SECOND SERIES.

Epistle, Romans 4:9-25.

Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for righteousness. How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision: and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them; and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which

he had in uncircumcision. For not through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise is made of none effect: for the law worketh wrath; but where there is no law, neither is there transgression. For this cause it is of faith, that it may be according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (as it is written, A father of many nations have I made thee) before him whom he believed, even God, who quickeneth the dead, and calleth the things that are not, as though they were. Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb: yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that, what he had promised, he was able also to perform. Wherefore also it was reckoned unto him for righteousness. Now it was not written for his sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification.

Gospel, Matthew 7:12-14.

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets. Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and

many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

THIRD SERIES.

Epistle, 1 John 4:1-6.

Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already. Ye are of God, my little children, and have overcome them: because greater is he that is in you than he that is in the world. They are of the world: therefore speak they as of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.

Gospel, Mark 7:5-16.

And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands? And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men. Ye leave the commandment of God, and hold fast the tradition of men. And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. For Moses said, Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death: but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited

by me is Corban, that is to say, Given to God; ye no longer suffer him to do aught for his father or his mother; making void the word of God by your tradition, which ye have delivered: and many such like things ye do. And he called to him the multitude again, and said unto them, Hear me all of you, and understand: there is nothing from without the man, that going into him can defile him: but the things which proceed out of the man are those that defile the man. If any man hath ears to hear, let him hear.

NINTH SUNDAY AFTER TRINITY.

THE COLLECT.

Lord God, heavenly Father, who hast bountifully given us Thy blessing and our daily bread: We beseech Thee, preserve us from covetousness, and so quicken our hearts that we willingly share Thy blessed gifts with our needy brethren; that we may be found faithful stewards of Thy gifts, and abide in Thy grace when we shall be removed from our stewardship, and shall come before Thy judgment, through our Lord, Jesus Christ, Thy Son, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Behold, God is mine Helper: The Lord is with them that uphold my soul.

He shall reward evil unto mine enemies: cut them off in Thy truth, O Lord.

Ps. Save me, O God, by Thy name: and judge me by Thy strength.

Glory be to the Father, &c.

THE COLLECT.

Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and, that they may

obtain their petitions, make them to ask such things as shall please Thee; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, 1 Corinthians 10:6-13.

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt the Lord, as some of them tempted, and perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer. Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as men can bear: but God is faithful, and will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

Gospel, Luke 16:1-9.

And he said also unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may

receive me into their houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. Then said he to another, And how much owest thou? and he said, A hundred measures of wheat. He saith unto him, Take thy bond, and write fourscore. And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles.

SECOND SERIES.

Epistle, Romans 5:1-11.

Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; and let us rejoice in the hope of the glory of God. And not only so, but let us also rejoice in our tribulations: knowing that tribulation worketh patience; and patience, probation; and probation, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us. For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall

we be saved by his life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Gospel, Luke 12:42-48.

And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will set him over all that he hath. But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. And that servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

THIRD SERIES.

Epistle, 2 Thessalonians 3:10-13.

For even when we were with you, this we commanded you, If any will not work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well-doing.

Gospel, Luke 16:10-17.

He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little

is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. But it is easier for heaven and earth to pass away, than for one tittle of the law to fall.

TENTH SUNDAY AFTER TRINITY.

THE COLLECT.

Almighty and everlasting God, who by Thy Holy Ghost hast revealed unto us the gospel of Thy Son, Jesus Christ: We beseech Thee so to quicken our hearts that we may sincerely receive Thy Word, and not make light of it, or hear it without fruit, as did Thy people, the unbelieving Jews, but that we may fear Thee and daily grow in faith in Thy mercy, and finally obtain eternal salvation, through Thy Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

As for me, I will call upon God; and He shall hear my voice: He hath delivered my soul in peace from the battle that was against me.

God shall hear and afflict them; even He that abideth of old: Cast thy burden upon the Lord, and He shall sustain thee.

Ps. Give ear to my prayer, O God: and hide not Thyself from my supplication.

Glory be to the Father, &c.

THE COLLECT.

O God, who declarest Thine almighty power chiefly in showing mercy and pity: Mercifully grant unto us such a measure of Thy grace that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, 1 Corinthians 12:2-11.

Ye know that when ye were Gentiles ye were led away unto those dumb idols, howsoever ye might be led. Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit. Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits: to another divers kinds of tongues; and to another the interpretation of tongues: but all these

worketh the one and the same Spirit, dividing to each one severally even as he will.

Gospel, Luke 19:41-48.

And when he drew nigh, he saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he entered into the temple, and began to cast out them that sold, saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers. And he was teaching daily in the temple. But the chief priest and the scribes and the principal men of the people sought to destroy him: and they could not find what they might do; for the people all hung upon him, listening.

SECOND SERIES.

Epistle, Romans 5:12-21.

Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:—for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. But not as the trespass, so also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. And not as through one that sinned, so is the gift: for the judgment came of one unto condemnation,

but the free gift came by justification. For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. So then as through one trespass the judgment came upon all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. And the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

Gospel, Matthew 11:16-24.

But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, which call unto their fellows, and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would

have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement, than for thee.

THIRD SERIES.

Epistle, Hebrews 3:12-4:1.

Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God: but exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin: for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end: while it is said, To-day if ye shall hear his voice, harden not your hearts, as in the provocation. For who, when they heard, did provoke? nay, did not all they that come out of Egypt by Moses? And with whom was he displeased forty years? was it not with them that sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that were disobedient? And we see that they were not able to enter in because of unbelief. Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it.

Gospel, John 6:66-71.

Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, Would ye also go away? Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God. Jesus answered them, Did not I choose you the twelve, and one of you is a devil? Now he spake of Judas the son of Simon Iscariot, for he it was that should betray him, being one of the twelve.

ELEVENTH SUNDAY AFTER TRINITY.

THE COLLECT.

Lord God, heavenly Father, we beseech Thee so to guide and direct us by Thy Holy Spirit, that we may not forget our sins and be filled with pride, but continue in daily repentance and renewal, seeking our comfort only in the blessed knowledge that Thou wilt be merciful unto us, forgive us our sins, and grant us eternal life; through Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

God is in His holy habitation, He is God who setteth the solitary in families:

The God of Israel is He that giveth strength and power unto His people.

Ps. Let God arise, let His enemies be scattered: let them also that hate Him flee before Him.

Glory be to the Father, &c.

THE COLLECT.

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve: Pour down upon us the abundance of Thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, 1 Corinthians 15:1-in vs. 10.

Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are

saved; I make known, I say, in what words I preached it unto you, if ye hold it fast, except ye believed in vain. For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as unto one born out of due time, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain.

Gospel, Luke 18:9-14.

And he spake also this parable unto certain which trusted in themselves that they were righteous, and set all others at nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

SECOND SERIES.

Epistle, Romans 6:1-23.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We

who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus. Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace. What then? shall we sin, because we are not under law, but under grace? God forbid. Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness. I speak after the manner of men, because of the infirmity of your flesh: for as ye presented your members as servants

to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification. For when ye were servants of sin, ye were free in regard of righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

Gospel, Matthew 21:28-31.

But what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. And he answered and said, I will not: but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

THIRD SERIES.

Epistle, 1 John 1:8-2:2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world.

Gospel, Matthew 23:1-12.

Then spake Jesus to the multitudes and to his disciples, saying, The scribes and the Pharisees sit

on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called of men, Rabbi. But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

TWELFTH SUNDAY AFTER TRINITY.

THE COLLECT.

Almighty and everlasting God, who hast created all things: We thank Thee that Thou hast given us sound bodies, and hast graciously preserved our tongues and other members from the power of the adversary: We beseech Thee, grant us Thy grace, that we may rightly use our ears and tongues; help us to hear Thy Word diligently and devoutly, and with our tongues so to praise and magnify Thy grace, that no one shall be offended by our words, but that all may be edified thereby, through Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Make haste, O God, to deliver me: make haste to help me, O Lord.

Let them be ashamed and confounded: that seek after my soul.

Ps. Let them be turned backward, and put to confusion: that desire my hurt.

Glory be to the Father, &c.

THE COLLECT.

Almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service: Grant, we beseech Thee, that we may so faithfully serve Thee in this life that we fail not finally to attain Thy heavenly promises; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

FIRST SERIES.

Epistle, 2 Corinthians 3:4-9.

And such confidence have we through Christ to God-ward: not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written, and engraven on stones, came with glory, so that the children of Israel could not look steadfastly upon the face of Moses for the glory of his face; which glory was passing away: how shall not rather the ministration of the spirit be with glory? For if the ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory.

Gospel, Mark 7:31-37.

And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee,

through the midst of the borders of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hands upon him. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And his ears were opened, and the bond of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. And they were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

SECOND SERIES.

Epistle, Romans 7:1-6.

Or are ye ignorant, brethren (for I speak to men that know the law), how that the law hath dominion over a man for so long time as he liveth? For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God. For when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. But now we have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter.

Gospel, Matthew 12:33-37.

Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

THIRD SERIES.

Epistle, 1 Corinthians 2:9-16.

But as is written, Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him. But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us by God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; comparing spiritual things with spiritual. Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged. But he that is spiritual judgeth all things, and he himself is judged of no man. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

Gospel, John 9:24-38.

So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. He therefore answered, Whether he be a sinner, I know not: one thing I know, that whereas I was blind, now I see. They said therefore unto him, What did he to thee? how opened he thine eyes? He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples? And they reviled him, and said, Thou art his disciple; but we are disciples of Moses. We know that God hath spoken unto Moses: but as for this man, we know not whence he is. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. We know that God heareth not sinners; but if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was never heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God? He answered and said, And who is he, Lord, that I may believe on him? Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee. And he said, Lord, I believe. And he worshipped him.

THIRTEENTH SUNDAY AFTER TRINITY.

THE COLLECT.

Lord God, heavenly Father, we most heartily thank Thee that Thou hast granted us to live in this accepted time, when we may hear Thy holy gospel, know Thy fatherly will, and behold Thy Son, Jesus

Christ! We pray Thee, most merciful Father, Let the light of Thy holy Word remain with us, and so govern our hearts by Thy Holy Spirit, that we may never forsake Thy Word, but remain steadfast in it, and finally obtain eternal salvation; through Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Have respect, O Lord, unto Thy covenant: O let not the oppressed return ashamed.

Arise, O God, plead Thine own cause: and forget not the voice of Thine enemies.

Ps. O God, why hast Thou cast us off forever: Why doth Thine anger smoke against the sheep of Thy pasture?

Glory be to the Father, &c.

THE COLLECT.

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Galatians 3:15-22.

Brethren, I speak after the manner of men: Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Now this I say; A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of

none effect. For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise. What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law. Howbeit the scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

Gospel, Luke 10:23-37.

And turning to the disciples, he said privately, Blessed are the eyes which see the things that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not. And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbour? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But

a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee, Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

SECOND SERIES.

Epistle, Romans 7:7-25.

What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet: but sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin is dead. And I was alive apart from the law once: but when the commandment came, sin revived, and I died; and the commandment, which was unto life, this I found to be unto death: for sin, finding occasion, through the commandment beguiled me, and through it slew me. So that the law is holy, and the commandment holy, and righteous, and good. Did then that which is good become death unto me? God forbid. But sin, that it might be shewn to be sin, by working death to me through that which is good;—that through the commandment sin might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that

it is good. So now it is no more I that do it, but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. For the good which I would I do not: but the evil which I would not, that I practise. But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. O wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord. So then I myself with the mind serve the law of God; but with the flesh the law of sin.

Gospel, Matthew 5:43-48.

Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

THIRD SERIES.

Epistle, 1 Corinthians 13:1-13.

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains,

but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known. But now abideth faith, hope, love, these three; and the greatest of these is love.

Gospel, John 13:34-35.

A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

FOURTEENTH SUNDAY AFTER TRINITY.

THE COLLECT.

Lord God, heavenly Father, who by Thy blessed Word and Thy holy baptism hast mercifully cleansed all who believe from the fearful leprosy of sin, and daily dost grant us Thy gracious help in all our need: We beseech Thee so to enlighten our hearts by Thy Holy Spirit, that we may never

forget these Thy blessings, but ever live in Thy fear, and, trusting fully in Thy grace, with thankful hearts continually praise and glorify Thee; through Thy Son, our Lord, Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Behold, O God, our shield, and look upon the face of Thine Anointed:

For a day in Thy courts is better than a thousand.

Ps. How amiable are Thy tabernacles, O Lord of Hosts: My soul longeth, yea, even fainteth for the courts of the Lord.

Glory be to the Father, &c.

THE COLLECT.

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and, because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Galatians 5:16-24.

But I say, Walk by the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings, and such like: of the which I forewarn you, even as I did forewarn you, that they which

practise such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

Gospel, Luke 17:11-19.

And it came to pass, as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger? And he said unto him, Arise, and go thy way: thy faith hath saved thee.

SECOND SERIES.

Epistle, Romans 8:1-17.

There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the

things of the spirit. For the mind of the flesh is death; but the mind of the spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you. So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the spirit ye mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are the sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified with him.

Gospel, John 5:1-14.

After these things there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered. And a certain man was there, which had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldst thou be made whole? The sick man answered him, Sir, I have no man, when the water

is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Arise, take up thy bed, and walk. And straightway the man was made whole, and took up his bed, and walked. Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. They asked him, Who is the man that said unto thee, Take up thy bed, and walk? But he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in the place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee.

THIRD SERIES.

Lesson, Revelation 3:1-6.

And to the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead. Be thou watchful, and stablish the things that remain, which were ready to die: for I have found no works of thine fulfilled before my God. Remember therefore how thou hast received and didst hear; and keep it, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few names in Sardis which did not defile their garments: and they shall walk with me in white; for they are worthy. He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith to the churches.

Gospel, Luke 4:23-30.

And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. And he said, Verily I say unto you, No prophet is acceptable in his own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of a hill whereon their city was built, that they might throw him down headlong. But he passing through the midst of them went his way.

FIFTEENTH SUNDAY AFTER TRINITY.

THE COLLECT.

Lord God, heavenly Father, we thank Thee for all Thy benefits: that Thou hast given us life and graciously sustained us unto this day: We beseech Thee, take not Thy blessing from us; preserve us from covetousness, that we may serve Thee only, love and abide in Thee, and not defile ourselves by idolatrous love of mammon, but hope and trust only in Thy grace, through Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Bow down Thine ear, O Lord, hear me: O Thou, my God, save Thy servant that trusteth in Thee.

Be merciful to me, O Lord: for I cry unto Thee daily.

Ps. Rejoice the soul of Thy servant: for unto Thee, O Lord, do I lift up my soul.

Glory be to the Father, &c.

THE COLLECT.

O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church: And because it cannot continue in safety without Thy succor, preserve it evermore by Thy help and goodness; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Galatians 5:25-6:10.

If we live by the Spirit, by the Spirit let us also walk. Let us not be vainglorious, provoking one another, envying one another. Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor. For each man shall bear his own burden. But let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which

is good toward all men, and especially toward them that are of the household of faith.

Gospel, Matthew 6:24-34.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto his stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

SECOND SERIES.

Epistle, Romans 8:18-39.

For I reckon that the suffering of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest

expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For by hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it. And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the first-born among many brethren; and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What then shall we say to these things? If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God,

who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, For thy sake we are killed all the day long; we were accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Gospel, Luke 10:38-42.

Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at the Lord's feet, and heard his word. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: and Mary hath chosen the good part, which shall not be taken away from her.

THIRD SERIES.

Epistle, 1 Corinthians 7:29-31.

But this I say, brethren, the time is shortened, that henceforth both those that have wives may be as though they had none; and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; and those that use the world, as not abusing it: for the fashion of this world passeth away.

Gospel, Matthew 6:19-23.

Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!

SIXTEENTH SUNDAY AFTER TRINITY.

THE COLLECT.

Lord God, heavenly Father, who didst send Thy Son to be made flesh, that by His death He might atone for our sins and deliver us from eternal death: We pray Thee, confirm in our hearts the hope that our Lord Jesus Christ, who with but a word raised the widow's son, in like manner will raise us on the last day, and grant us eternal life: through Thy beloved Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Be merciful unto me, O Lord: for I cry unto Thee daily.

For Thou, O Lord, art good, and ready to forgive: and plenteous in mercy unto all them that call upon Thee.

Ps. Bow down Thine ear, O Lord, hear me: for I am poor and needy.

Glory be to the Father, &c.

THE COLLECT.

Lord, we pray Thee, that Thy grace may always go before and follow after us, and make us continually to be given to all good works; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Ephesians 3:13-21.

Wherefore I ask that ye faint not at my tribulations for you, which are your glory. For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.

Gospel, Luke 7:11-17.

And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not, And he came nigh and touched the bier: and the bearers stood still. And he said, Young man,

I say unto thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother. And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people. And this report went forth concerning him in the whole of Judæa, and all the region round about.

SECOND SERIES.

Epistle, Romans 9:1-13.

I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen. But it is not as though the word of God hath come to nought. For they are not all Israel, which are of Israel: neither, because they are Abraham's seed, are they all children: but, In Isaac shall thy seed be called. That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed. For this is a word of promise, According to this season will I come, and Sarah shall have a son. And not only so; but Rebecca also having conceived by one, even by our father Isaac—for the children being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, The elder shall serve the younger. Even as it is written, Jacob I loved, but Esau I hated.

Gospel, John 11:19-29.

And many of the Jews had come to Martha and Mary, to console them concerning their brother.

Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this? She said unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world. And when she had said this, she went away, and called Mary her sister secretly, saying, The Master is here, and calleth thee. And she, when she heard it, arose quickly, and went unto him.

THIRD SERIES.

Epistle, Philippians 1:20-26.

According to my earnest expectation and hope, that in nothing shall I be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death. For to me to live is Christ, and to die is gain. But if to live in the flesh,—if this is the fruit of my work, then what I shall choose I wot not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake. And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith; that your glorying may abound in Christ Jesus in me through my presence with you again.

Gospel, John 11:32-45.

Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him,

Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept. The Jews therefore said, Behold how he loved him! But some of them said, Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die? Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God? So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me, And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Many therefore of the Jews, which came to Mary and beheld that which he did, believed on him.

SEVENTEENTH SUNDAY AFTER TRINITY.

THE COLLECT.

Lord God, heavenly Father: We beseech Thee so to guide and direct us by Thy Holy Spirit, that we may not exalt ourselves, but humbly fear Thee, with our whole hearts hear and keep Thy word, and hallow the Lord's day, that we also may be

hallowed by Thy Word: help us, first, to place our hope and confidence in Thy Son, Jesus Christ, who alone is our righteousness and Redeemer, and, then, so to amend and better our lives in accordance with Thy Word, that we may avoid all offenses and finally obtain eternal salvation, through Thy grace in Christ, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Righteous art Thou, O Lord, and upright are Thy judgments:

Deal with Thy servant according to Thy mercy.

Ps. Blessed are the undefiled in the way: who walk in the law of the Lord.

Glory be to the Father, &c.

THE COLLECT.

Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the devil, and with pure hearts and minds to follow Thee, the only God; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Ephesians 4:1-6.

I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.

Gospel, Luke 14:1-11.

And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath

to eat bread, that they were watching him. And behold, there was before him a certain man which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not? But they held their peace. And he took him, and healed him, and let him go. And he said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day? And they could not answer again unto these things. And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto them, When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honourable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

SECOND SERIES.

Epistle, Romans 9:14-33.

What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy. For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might shew in thee my power, and that my name might be published abroad in all the earth. So then he hath mercy on whom he will, and whom he will he hardeneth.

Thou wilt say then unto me, Why doth he still find fault? For who withstandeth his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted unto destruction: and that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory, even us, whom he also called, not from the Jews only, but also from the Gentiles? As he saith also in Hosea, I will call that my people, which was not my people; and her beloved, which was not beloved, and it shall be, that in the place where it was said unto them, Ye are not my people, there shall they be called sons of the living God. And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved: for the Lord will execute his word upon the earth, finishing it and cutting it short. And, as Isaiah hath said before, Except the Lord of Sabaoth had left us a seed, we had become as Sodom, and had been made like unto Gomorrah. What shall we say then? That the Gentiles, which followed not after righteousness, attained to righteousness, even the righteousness which is of faith: but Israel, following after a law of righteousness, did not arrive at that law. Wherefore? Because they sought it not by faith, but as it were by works. They stumbled at the stone of stumbling; even as it is written, Behold, I lay in Zion a stone of stumbling and a rock of offence: And he that believeth on him shall not be put to shame.

Gospel, Mark 2:18-28.

And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day. No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made. And no man putteth new wine into old wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but they put new wine into fresh wine-skins. And it came to pass, that he was going on the sabbath day through the cornfields; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, Did ye never read what David did, when he had need, and was an hungered, he, and they that were with him? How he entered into the house of God when Abiathar was high priest, and did eat the shewbread, which it is not lawful to eat save for the priest, and gave also to them that were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: so that the Son of man is Lord even of the sabbath.

THIRD SERIES.

Epistle, Galatians 5:1-14.

With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage. Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing. Yea, I testify again to every man that receiveth

circumcision, that he is a debtor to do the whole law. Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace. For we through the Spirit by faith wait for the hope of righteousness. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love. Ye were running well; who did hinder you that ye should not obey the truth? This persuasion came not of him that calleth you. A little leaven leaveneth the whole lump. I have confidence to you-ward in the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. But I, brethren, if I still preach circumcision, why am I still persecuted; then hath the stumbling-block of the cross been done away. I would that they which unsettle you would even cut themselves off. For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

Gospel, Matthew 18:1-7.

In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. Woe unto the world because of occasions of stumbling! for it

must needs be that the occasions come; but woe to that man through whom the occasion cometh!

EIGHTEENTH SUNDAY AFTER TRINITY.

THE COLLECT.

Lord God, heavenly Father: We are poor, miserable sinners; we know Thy will, but cannot fulfill it because of the weakness of our flesh and blood, and because our enemy, the devil, will not leave us in peace. Therefore, we beseech Thee, shed Thy Holy Spirit in our hearts, that, in steadfast faith, we may cling to Thy Son, Jesus Christ, find comfort in His passion and death, believe the forgiveness of sin through Him, and in willing obedience to Thy will, lead holy lives on earth, until, by Thy grace, through a blessed death we depart from this world of sorrow and obtain eternal life, through Thy Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Reward them that wait for Thee, O Lord: and let Thy prophets be found faithful.

Hear the prayer of Thy servants: and of Thy people Israel.

Ps. I was glad when they said unto me: Let us go into the house of the Lord.

Glory be to the Father, &c.

THE COLLECT.

O God, forasmuch as without Thee we are not able to please Thee: Mercifully grant, that Thy Holy Spirit way in all things direct and rule our hearts; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, 1 Corinthians 1:4-8.

I thank my God always concerning you, for the grace of God which was given you in Christ Jesus; that in everything ye were enriched in him, in all utterance and all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ; who shall also confirm you unto the end, that ye be unreprouable in the day of our Lord Jesus Christ.

Gospel, Matthew 22:34-46.

But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. And one of them, a lawyer, asked him a question, tempting him, Master, which is the great commandment in the law? And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole law, and the prophets. Now while the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of the Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in the Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I put thine enemies underneath thy feet? If David then calleth him Lord, how is he his son? And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

SECOND SERIES.

Epistle, Romans 10:1-13.

Brethren, my heart's desire and my supplication to God is for them, that they may be saved. For I

bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law unto righteousness to every one that believeth. For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby. But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is to bring Christ down :) or who shall descend into the abyss? (that is, to bring Christ up from the dead.) But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be put to shame. For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: for, Whosoever shall call upon the name of the Lord shall be saved.

Gospel, John 10:23-38.

And Jesus was walking in the temple in Solomon's porch. The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, which hath given them unto me, is greater than all; and no one is able to snatch them out of

the Father's hand. I and the Father are one. The Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father.

THIRD SERIES.

Epistle, 1 John 2:7-17.

Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard. Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth. He that saith he is in the light, and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes. I write unto you, my little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one. I have written unto you, little children, because ye know

the Father. I have written unto you, fathers, because ye know him which is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vain-glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Gospel, Mark 10:17-27.

And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, even God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. And he said unto him, Master, all these things have I observed from my youth. And Jesus looking upon him, loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they were astonished

exceedingly, saying unto him, Then who can be saved? Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.

NINETEENTH SUNDAY AFTER TRINITY.

THE COLLECT.

O mighty and everlasting God, who by Thy Son, Jesus Christ, didst mercifully help the palsied man both in body and soul: We beseech Thee, for the sake of Thy great mercy: Be gracious also unto us; forgive us all our sins, and so govern us by Thy Holy Spirit, that we may not ourselves be the cause of sickness and other afflictions; keep us in Thy fear, and strengthen us by Thy grace, that we may escape temporal and eternal wrath and punishment, through Thy Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Say unto my soul, I am thy salvation:

The righteous cry, and the Lord heareth; He delivereth them out of their troubles: He is their God for ever and ever.

Ps. Give ear, O my people, to my law: incline your ears to the words of my mouth.

Glory be to the Father, &c.

THE COLLECT.

O almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready, both in body and soul, may cheerfully accomplish those things that Thou wouldest have done; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Ephesians 4:22-28.

That ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of truth. Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need.

Gospel, Matthew 9:1-8.

And he entered into a boat, and crossed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house. And he arose, and departed to his house. But when the multitudes saw it, they were afraid, and glorified God, which had given such power unto men.

SECOND SERIES.

Epistle, Romans 10:14-21.

How then shall they call on him in whom they have not believed? and how shall they believe in

him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things! But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report? So belief cometh of hearing, and hearing by the word of Christ. But I say, Did they not hear? Yea, verily, Their sound went out into all the earth, and their words unto the ends of the world. But I say, Did Israel not know? First Moses said, I will provoke you to jealousy with that which is no nation, with a nation void of understanding will I anger you. And Isaiah is very bold, and saith, I was found of them that sought me not; I became manifest unto them that asked not of me. But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.

Gospel, John 9:1-11.

And as he passed by, he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. We must work the works of him that sent me, while it is day: the night cometh, when no man can work. When I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. The neighbors therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? Others said, It is he: others said, No, but he is like him. He said, I am he. They said therefore unto him, How then

were thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight.

THIRD SERIES.

Epistle, Colossians 3:1-10.

If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience; in the which ye also walked aforetime, when ye lived in these things. But now put ye also away all these; anger, wrath, malice, railing, shameful speaking out of your mouth: lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge after the image of him that created him.

Gospel, Luke 13:10-17.

And he was teaching in one of the synagogues on the sabbath day. And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. And he laid his hands upon her: and immediately she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come

and be healed, and not on the day of sabbath. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath? And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

TWENTIETH SUNDAY AFTER TRINITY.

THE COLLECT.

Lord God, heavenly Father: We thank Thee, that of Thy great mercy Thou hast called us by Thy holy Word to the blessed marriage-feast of Thy Son, and through Him dost forgive us all our sins; but, being daily beset by temptation, offense, and danger, and being weak in ourselves and given to sin, we beseech Thee graciously to protect us by Thy Holy Spirit, that we fall not; and if we fall and defile our wedding-garment, with which Thy Son hath clothed us, graciously help us again and lead us to repentance, that we fall not forever; preserve in us a constant faith in Thy grace, through our Lord, Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

The Lord our God is righteous in all His works which He doeth: for we obeyed not His voice.

Give glory to Thy name, O Lord: and deal with us according to the multitude of Thy mercies.

Ps. Great is the Lord, and greatly to be praised: in the city of our God, in the mountain of His holiness.

Glory be to the Father, &c.

THE COLLECT.

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Ephesians 5:15-21.

Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord is. And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father; subjecting yourselves one to another in the fear of Christ.

Gospel, Matthew 22:1-14.

And Jesus answered and spake again in parables unto them, saying, The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. But they made light of it, and went their ways, one to his own farm, another to his merchandise: and the rest laid hold on his servants, and entreated them shamefully, and killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. Then saith he to his servants, The wedding is ready,

but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. But when the king came in to behold the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. For many are called, but few chosen.

SECOND SERIES.

Epistle, Romans 11:1-12.

I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God did not cast off his people which he foreknew. Or wot ye not what the scripture saith of Elijah? how he pleadeth with God against Israel, Lord, they have killed thy prophets, they have digged down thine altars: and I am left alone, and they seek my life. But what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal. Even so then at this present time also there is a remnant according to the election of grace. But if it is by grace, it is no more of works: otherwise grace is no more grace. What then? That which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened: according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day. And David saith, Let their table be made a snare, and a trap, and a stumbling

block, and a recompense unto them: let their eyes be darkened, that they may not see, and bow thou down their back alway. I say then, Did they stumble that they might fall? God forbid: but by their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fullness?

Gospel, Matthew 13:44-50.

The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

THIRD SERIES.

Epistle, Hebrews 10:19-31.

Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having a great priest over the house of God; let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water: let us hold fast the confession of our hope that it waver not; for he is faithful that promised: and let us consider one another to provoke unto love and good works; not

forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. A man that hath set at nought Moses' law dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

Gospel, Matthew 21:33-44.

Hear another parable: There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them in like manner. But afterward he sent unto them his son, saying, They will reverence my son. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. And they took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? They say

unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same was made the head of the corner: this was from the Lord. And it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust.

TWENTY-FIRST SUNDAY AFTER TRINITY.

THE COLLECT.

Almighty and everlasting God, who by Thy Son hast promised us the forgiveness of sins, righteousness, and everlasting life: We beseech Thee, do Thou by Thy Holy Spirit so quicken our hearts that we in daily prayer may seek our help in Christ against all temptations, and, constantly believing His promise, obtain that for which we pray, and at last be saved, through Thy Son, Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

The whole world is in Thy power, O Lord, King almighty: there is no man that can gainsay Thee.

For Thou hast made heaven and earth, and all the wondrous things under the heaven: Thou art Lord of all.

Ps. Blessed are the undefiled in the way: who walk in the law of the Lord.

Glory be to the Father, &c.

THE COLLECT.

Lord, we beseech Thee to keep Thy household, the Church, in continual godliness; that through

Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy name; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Ephesians 6:10-17.

Finally, be strong in the Lord, and in the strength of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Gospel, John 4: in vs. 46-53.

And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. And as he was now

going down, his servants met him, saying, that his son lived. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

SECOND SERIES.

Epistle, Romans 11:13-24.

But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry: if by any means I may provoke to jealousy them that are my flesh, and may save some of them. For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead? And if the firstfruit is holy, so is the lump: and if the root is holy, so are the branches. But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree; glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee. Thou wilt say then, Branches were broken off, that I might be grafted in. Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear: for if God spared not the natural branches, neither will he spare thee. Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree: how much more shall these, which are the natural branches, be grafted into their own olive tree?

Gospel, Matthew 16:1-4.

And the Pharisees and Sadducees came, and tempting him asked him to shew them a sign from heaven. But he answered and said unto them, When it is evening, ye say, It will be fair weather: for the heaven is red. And in the morning, It will be foul weather to-day: for the heaven is red and lowering. Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times. An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left him, and departed.

THIRD SERIES.

Epistle, Colossians 1:24-2:3.

Now I rejoyce in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church; whereof I was made a minister, according to the dispensation of God which was given me to you-ward, to fulfill the word of God, even the mystery which hath been hid from all ages and generations: but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory: whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I labour also, striving according to his working, which worketh in me mightily. For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts may be comforted, they being knit together in love, and unto all riches of the full assurance of understanding, that they may know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden.

Gospel, Luke 18:1-8.

And he spake a parable unto them to the end that they ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge his elect, which cry to him day and night, and he is longsuffering over them? I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find faith on the earth?

ALL SAINTS' DAY.

THE COLLECT.

O almighty and everlasting God, who through Thine only begotten and beloved Son, Jesus Christ, wilt sanctify all Thine elected and beloved: Give us grace to follow their faith, hope, and charity, that we together with them may obtain eternal life; through Thy Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

I know in whom I have believed: And am persuaded that He is able to keep that which I have committed to him against that day.

There is laid up for me a crown of righteousness; which the Lord, the righteous Judge, shall give me.

Ps. O Lord, Thou hast searched me and known me: Thou knowest my downsitting and mine uprising.

Glory be to the Father, &c.

THE COLLECT.

O almighty God, who hast knit together Thine elect in one communion and fellowship in the mystical body of Thy Son, Christ, our Lord: Grant us grace to follow Thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Lesson, Revelation 7:1-12.

After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads. And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel. Of the tribe of Judah were sealed twelve thousand: of the tribe of Reuben twelve thousand: of the tribe of Gad twelve thousand: of the tribe of Asher twelve thousand: of the tribe of Naphtali twelve thousand: of the tribe of Manasseh twelve thousand: of the tribe of Simeon twelve thousand: of the tribe of Levi twelve thousand: of the tribe of Issachar twelve thousand: of the tribe of Zebulun twelve thousand: of the tribe of Joseph twelve thousand: of the tribe of Benjamin were sealed twelve thousand. After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes

and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb. And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

Gospel, Matthew 5:1-12.

And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they that hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers: for they shall be called sons of God. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

SECOND SERIES.

Lesson, Revelation 7:13-17.

And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they? And I say unto him,

My lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

Gospel, Matthew 5:13-16.

Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

THIRD SERIES.

Lesson, Revelation 22:1-7.

And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall do him service; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more; and they need no light of

lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever. And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come to pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

Gospel, Luke 6:20-26.

And he lifted up his eyes on his disciples, and said, Blessed are ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap for joy: for behold, your reward is great in heaven: for in the same manner did their fathers unto the prophets. But woe unto you that are rich; for ye have received your consolation. Woe unto you, ye that are full now! for ye shall hunger. Woe unto you, ye that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

TWENTY-SECOND SUNDAY AFTER TRINITY.

THE COLLECT.

O almighty, eternal God: We confess that we are poor sinners and cannot answer one of a thousand, when Thou contendest with us; but with all our hearts we thank Thee, that Thou hast taken all our guilt from us and laid it upon Thy dear Son, Jesus Christ, and made Him to atone for it: We pray Thee graciously to sustain us in faith, and so to govern us by Thy Holy Spirit, that we may live according to Thy will, in neighborly love, service,

and helpfulness, and not give way to wrath or revenge, that we may not incur Thy wrath, but always find in Thee a gracious Father, through Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

If Thou, Lord, shouldest mark iniquities: O Lord, who shall stand?

But there is forgiveness with Thee: that Thou mayest be feared, O God of Israel.

Ps. Out of the depths have I cried unto Thee, Lord: Lord, hear my voice.

Glory be to the Father, &c.

THE COLLECT.

O God, our refuge and strength, who art the author of all godliness: Be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully, we may obtain effectually; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Philippians 1:6-11

Being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ: even as it is right for me to be thus minded on behalf of you all, because I have you in my heart, inasmuch as, both in my bonds and in the defence and confirmation of the gospel, ye all are partakers with me of grace. For God is my witness, how I long after you all in the tender mercies of Christ Jesus. And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and

void of offence unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

Gospel, Matthew 18:23-35.

Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the Lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

SECOND SERIES.

Epistle, Romans 11:25-36.

For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits,

that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; he shall turn away ungodliness from Jacob: and this is my covenant unto them, when I shall take away their sins. As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake. For the gifts and the calling of God are without repentance. For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, even so have these also now been disobedient, that by the mercy shewn to you they also may now obtain mercy. For God hath shut up all unto disobedience, that he might have mercy upon all. O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen.

Gospel, Matthew 18:15-22.

And if thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be

done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them. Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

THIRD SERIES.

Epistle, 2 Timothy 2:19-21.

Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness. Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honour, and some unto dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, meet for the master's use, prepared unto every good work.

Gospel, Mark 4:21-25.

And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand? For there is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light. If any man hath ears to hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you and more shall be given unto you. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

TWENTY-THIRD SUNDAY AFTER TRINITY.

THE COLLECT.

Lord God, heavenly Father: we thank Thee that Thou hast hitherto granted us peace and graciously

spared us from war and foreign dominion: We pray Thee, graciously let us continue to live in Thy fear according to Thy will, giving no cause for wars or other punishment; govern and direct our magistrates, that they may not hinder the obedience due to Thee, but maintain righteousness, that we may enjoy happiness and blessing under their government, through our Lord, Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

I know the thoughts that I think toward you, saith the Lord: thoughts of peace, and not of evil.

Then shall ye call upon me, and pray unto me, and I will hearken unto you: and I will turn your captivity, and gather you from all nations and all places.

Ps. Lord, Thou hast been favorable unto Thy land: Thou hast brought back the captivity of Jacob.

Glory be to the Father, &c.

THE COLLECT.

Absolve, we beseech Thee, O Lord, Thy people from their offenses; that from the bonds of our sins which, by reason of our frailty, we have brought upon us, we may be delivered by Thy bountiful goodness; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Philippians 3:17-21.

Brethren, be ye imitators together of me, and mark them which so walk even as ye have us for an ensample. For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things. For

our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

Gospel, Matthew 22:15-22.

Then went the Pharisees, and took counsel how they might ensnare him in his talk. And they send to him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. And when they heard it, they marvelled, and left him, and went their way.

SECOND SERIES.

Epistle, 1 Timothy 2: 1-6.

I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour; who willeth that all men should be saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all; the testimony to be borne in its own times.

Gospel, Mark 12:41-44.

And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.

THIRD SERIES.

Epistle, Romans 13:1-7.

Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience sake. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Gospel, Matthew 17:24-27.

And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your master pay the half-shekel? He

saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, From strangers, Jesus said unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

THE COLLECT.

O almighty and everlasting God, who by Thy Son hast promised us forgiveness of our sins and deliverance from eternal death: We pray that by Thy Holy Spirit Thou wilt daily increase our faith in Thy grace through Christ, and establish us in the certain hope that we shall not die, but peacefully sleep, and be raised again on the last day to eternal life and salvation; through our Lord, Jesus Christ, Thy Son, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

O come, let us worship and bow down: let us kneel before the Lord, our Maker.

For He is our God: and we are the people of His pasture, and the sheep of His hand.

Ps. O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation.

Glory be to the Father, &c.

THE COLLECT.

Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may of Thee be

plenteously rewarded; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, Colossians 1:9-14.

For this cause we also, since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of his glory, unto all patience and long-suffering with joy; giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins.

Gospel, Matthew 9:18-26.

While he spake these things unto them, behold, there came a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment: for she said within herself, If I do but touch his garment, I shall be made whole. But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult, he said, Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn. But when the crowd was put forth, he entered in, and

took her by the hand; and the damsel arose. And the fame hereof went forth into all that land.

SECOND SERIES.

Epistle, 1 Corinthians 15:50-58.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal shall have put on immortality, but when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. . O death, where is thy victory, O death where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord.

Gospel, John 6:37-40.

All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For I am come down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all that which he hath given me I should loose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

THIRD SERIES.

Epistle, 2 Corinthians 5:1-10.

For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit. Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him. For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.

Gospel, Luke 20:27-40.

And there came to him certain of the Sadducees, they which say that there is no resurrection; and they asked him, saying, Master, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died childless; and the second; and the third took her; and likewise the seven also left no children, and died. Afterward the woman also died. In the resurrection therefore whose wife of them shall she be? for the seven had her to wife. And Jesus said

unto them, The sons of this world marry, and are given in marriage: but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection. But that the dead are raised, even Moses shewed in the place concerning the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, but of the living: for all live unto him. And certain of the scribes answering said, Master, thou hast well said. For they durst not any more ask him any question.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

THE COLLECT.

Lord God, heavenly Father, we most heartily thank Thee that by Thy Word Thou hast brought us out of the darkness of Papacy into the light of Thy grace: We beseech Thee, mercifully help us to walk in that light, guard us from all error and false doctrine, and grant that we may not, as the Jews, become ungrateful and despise and persecute Thy Word, but receive it with all our heart, govern our lives according to it, and put all our trust in Thy grace through the merit of Thy dear Son, our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Have mercy upon me, O Lord, for I am in trouble: deliver me from the hand of mine enemies, and from them that persecute me.

Let me not be ashamed, O Lord: for I have called upon Thee.

Ps. In Thee, O Lord, do I put my trust; let me never be ashamed.

Glory be to the Father, &c.

THE COLLECT.

Almighty God, we beseech Thee, show Thy mercy unto Thy humble servants, that we who put no trust in our own merits may not be dealt with after the severity of Thy judgment, but according to Thy mercy; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, 1 Thessalonians 4:13-18.

But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Gospel, Matthew 24:15-28.

When therefore ye see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place (let him that readeth understand), then let them that are in Judæa flee unto the mountains: let him that is on the housetop not go down to take out the things that are in his house: and let him that is in the field not return back

to take his cloke. But woe unto them that are with child and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on a sabbath: for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. Wheresoever the carcass is, there will the eagles be gathered together.

SECOND SERIES.

Epistle, 2 Thessalonians 2:1-12.

Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present; let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth

already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness.

Gospel, Matthew 25:1-13.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Afterward come also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour.

THIRD SERIES.

Epistle, 1 Thessalonians 5:1-10.

But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him.

Gospel, Matthew 24:35-44.

Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only. And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. Then shall two men be in the field; one is taken, and one is left: two women shall be grinding at the mill; one is taken, and one is left. Watch therefore: for ye know not on what day your Lord cometh. But know this, that if the master of the house had known in what

watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh.

TWENTY-SIXTH SUNDAY AFTER TRINITY.

THE COLLECT.

O almighty, eternal and merciful God, who by Thy beloved Son, our Lord and Savior Jesus Christ, hast established the kingdom of grace for us, that we might believe the forgiveness of our sins, in Thy holy Church on earth, since Thou art a God who hath no pleasure in the death of the wicked, but that the wicked turn from his way and live: We beseech Thee, graciously forgive us all our sins, through the same, Thy Son Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Save me, O God, by Thy name: and judge me by Thy strength.

Hear my prayer, O God: give ear to the words of my mouth.

Ps. He shall reward evil to mine enemies: cut them off in Thy truth.

Glory be to the Father, &c.

THE COLLECT.

Almighty, everlasting, and merciful God, Thou who, through Thy dear Son, our Lord and Savior Jesus Christ, hast for our sakes established the kingdom of grace that here in Thy holy Church we should believe the forgiveness of our sins, inasmuch as Thou art a God who hath no pleasure in the death of the wicked, but that the wicked turn from his way and live: We pray Thee, graciously pardon all our sins, through the same, Thy Son, Jesus Christ,

our Lord, who liveth and reigneth with Thee, in the unity of the Holy Spirit, ever one God, world without end. Amen.

FIRST SERIES.

Epistle, 1 Thessalonians 5:12-23.

But we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all. Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward. Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from every form of evil. And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ.

Gospel, Matthew 11:25-30.

At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight, All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

SECOND SERIES.

Epistle, 1 Corinthians 15:22-28.

For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

Gospel, Matthew 25:31-46.

But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall

answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life.

THIRD SERIES.

Epistle, Hebrews 4:9-13.

There remaineth therefore a sabbath rest for the people of God. For he that is entered into his rest hath himself also rested from his works, as God did from his. Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience. For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.

Gospel, John 5:22-29.

For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him. Verily, verily, I say

unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment, because he is the Son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and all shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment.

TWENTY-SEVENTH SUNDAY AFTER TRINITY.

(When the Church Year contains this Sunday, the Collect with the Epistle and Gospel prescribed for the Sixth Sunday after Epiphany shall be used.)

DAY OF HUMILIATION AND PRAYER.

THE COLLECT.

O gracious God, merciful Father, who dost bountifully forgive and show mercy unto all who truly repent of their sins: We heartily beseech Thee, dear Father, forgive us all our sins, and grant us Thy grace, that all we who call upon Thy name, each day abstain from all unrighteousness and sin, and turn unto Thee with all our hearts, that by the power of Thy Spirit we may daily be found in sincere faith and obedience, bringing forth fruits of true repentance; grant us also that, seeking and calling upon Thee in faith and confidence, we may find Thee a merciful God and Father, and be assured of Thy gracious help and blessing in every need of body and soul, until at length, by Thy grace, we obtain

eternal salvation; through Thy dear Son, our Lord and Savior, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

INTROIT.

Hear, O heavens, and give ear, for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me.

They have forsaken the Lord, they have provoked the Holy One of Israel unto anger: They are gone away backward.

Ps. If Thou, Lord, shouldst mark iniquities: O Lord, who shall stand?

Glory be to the Father, &c.

THE COLLECT.

Almighty and most merciful God, our heavenly Father, of whose compassion there is no end, who art long-suffering, gracious, and plenteous in goodness and truth; forgiving iniquity, transgressions and sin: We have sinned and done perversely, we have forsaken and grievously offended Thee; against Thee, Thee only, have we sinned and done evil in Thy sight; but we beseech Thee, O Lord, remember not against us former iniquities; let Thy tender mercies speedily forgive us, for we are brought very low; help us, O God of our salvation, and purge away our sins, for the glory of Thy holy name, for the sake of Thy dear Son, our Savior, Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

FIRST SERIES.

Lesson, Isaiah 55:6-7.

Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Gospel, Matthew 3:8-10.

Bring forth therefore fruit worthy of repentance: and think not to say within yourselves, We have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

SECOND SERIES.

Lesson, Isaiah 55:1-4.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the peoples, a leader and commander to the peoples.

Gospel, Luke 13:23-30.

And one said unto him, Lord, are they few that be saved? And he said unto them, Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; and he shall say, I tell you, I know not whence ye are, depart from me, all ye workers of iniquity. There shall be the weeping and gnashing

of teeth, when ye shall see Abraham and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last.

THIRD SERIES.

Lesson, Psalm 32:1-11.

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity. And in whose spirit there is no guile. When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: My moisture was changed as with the drought of summer. I acknowledged my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. For this let every one that is godly pray unto thee in a time when thou mayest be found: surely when the great waters overflow they shall not reach unto him. Thou art my hiding place; thou wilt preserve me from trouble; thou wilt compass me about with songs of deliverance. I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee with mine eye upon thee. Be ye not as the horse, or as the mule, which have no understanding: whose trappings must be bit and bridle to hold them in, else they will not come near unto thee. Many sorrows shall be to the wicked: But he that trusteth in the Lord, mercy shall compass him about. Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

Gospel, Luke 6:46-49.

And why call ye me, Lord, Lord, and do not the things which I say? Every one that cometh unto

me, and heareth my words, and doeth them, I will shew you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

FESTIVAL OF THE REFORMATION.

INTROIT.

The Lord of Hosts is with us; the God of Jacob is our Refuge.

Therefore will we not fear, though the earth be removed: and though the mountains be carried into the midst of the sea.

Ps. God is our refuge and strength: a very present help in trouble.

Glory be to the Father, &c.

THE COLLECT.

O Lord God, heavenly Father: Pour out, we beseech Thee, Thy Holy Spirit upon Thy faithful people, keep them steadfast in Thy grace and truth, protect and comfort them in all temptation, defend them against all enemies of Thy Word, and bestow upon Christ's Church militant Thy saving peace, through the same, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

A DAY OF GENERAL OR SPECIAL THANKSGIVING.

INTROIT.

Let every thing that hath breath praise the Lord: praise ye the Lord.

Praise Him for His mighty acts: praise Him according to His excellent greatness.

Ps. Praise ye the Lord; praise God in His sanctuary: praise Him in the firmament of His power.

Glory be to the Father, &c.

THE COLLECT.

Almighty God, our heavenly Father, whose mercies are new unto us every morning, and who, though we have in no wise deserved Thy goodness, dost abundantly provide for all our wants of body and soul: Give us, we pray Thee, Thy Holy Spirit, that we may heartily acknowledge Thy merciful goodness toward us, give thanks for all Thy benefits, and serve Thee in willing obedience; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

THE FESTIVAL OF HARVEST.

INTROIT.

O Lord, Thou crownest the year with Thy goodness: and Thy paths drop fatness.

Thou visitest the earth and waterest it: Thou blessest the springing thereof.

Ps. Praise waiteth for Thee, O God, in Zion: and unto Thee shall the vow be performed.

Glory be to the Father, &c.

THE COLLECT.

Almighty God, most merciful Father, who openest Thy hand, and satisfiest the desire of every living thing: We give Thee most humble and hearty thanks that Thou hast crowned the fields with Thy blessing, and hast permitted us once more to gather in the fruits of the earth; and we beseech Thee to bless and protect the living seed of Thy Word sown

in our hearts, that in the plenteous fruits of righteousness we may always present to Thee an acceptable thank-offering; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Or, in Years of Dearth or Failure of Crops:

Lord God, heavenly Father! Thou who in Thy righteous judgment visitest us for our sins with scarcity and want: we beseech Thee forgive us our many sins, and turn away from us the severity of Thy wrath; give us patience, that we may never doubt Thy providence; preserve to us that which Thou hast bestowed, and grant that our need may accomplish blessing; for the sake of Jesus Christ, Thy dear Son, our Lord. Amen.

Lesson, Psalm 67:2-8.

God be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations. Let the peoples praise thee, O God; let all the peoples praise thee. O let the nations be glad and sing for joy: for thou shalt judge the peoples with equity, and govern the nations upon earth. Let the peoples praise thee, O God; let all the peoples praise thee. The earth hath yielded her increase: God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.

Sermon Text, Deuteronomy 11:11-21.

But the land, whither ye go over to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year. And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord

your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy fields for thy cattle, and thou shalt eat and be full. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates; that your days may be multiplied, and the days of your children, upon the land which the Lord sware unto your fathers to give them.

Lessons and Texts for Autumn Festivals are suggested as follows: Ex. 16:14-18; Lev. 6:5-6; Deut. 11:13-18; Ps. 37:25; Ps. 67; Ps. 146; Ps. 147:7-11; Ps. 147:12-20; Jeremiah 5:24; Joel 2:23-24; Matt. 6:24-34; Phil. 4:6; 1 Tim. 6:6-10; James 1:17.

The History of the Passion of our Lord Jesus Christ.

And when they had sung a hymn, Jesus came out, and went, as his custom was, over the brook Kidron, unto the mount of Olives; and the disciples also followed him. Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am raised up, I will go before you into Galilee. Peter said unto him, Although all shall be offended in thee, I will never be offended. Jesus said unto him, Verily I say unto thee, that thou today, even this night, before the cock crow twice, shalt deny me thrice. But Peter spake exceeding vehemently, Even if I must die with thee, yet will I not deny thee. Likewise also said all the disciples. Then cometh Jesus with them unto a place which was a garden, called Gethsemane, into the which he entered, himself and his disciples. Now Judas also, who betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples. Then saith Jesus unto them, Sit ye here, while I go yonder and pray. And he took with him Peter and James and John, the two sons of Zebedee, and began to be sorrowful and greatly amazed and sore troubled. And he saith unto them, My soul is exceeding sorrowful even unto death; abide ye here and watch with me; pray that ye enter not into temptation.

And he parted from them a stone's cast; and he went forward a little, and fell on the ground upon his face, and prayed that the hour might pass away

from him, if it were possible, and said: Abba, Father, all things are possible unto thee; remove this cup from me; howbeit, not what I will, but what thou wilt. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter: Simon, sleepest thou? Couldst thou not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Again a second time he went away, and prayed, saying, O my Father, if this cannot pass away, except I drink it, thy will be done. And he came again and found them sleeping, for their eyes were heavy, and they wist not what to answer him. And he left them again, and went away, and prayed a third time, saying again the same words: Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

And there appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat became as it were great drops of blood falling down upon the ground.

And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, and said unto them, Sleep on now, and take your rest! Why sleep ye? It is enough. Behold, the hour is come, and the Son of man is betrayed into the hands of sinners. Arise, let us be going! Behold, he that betrayeth me is at hand. Pray that ye enter not into temptation. And straightway while he yet spake, lo, Judas, one of the twelve, came, having received the band of soldiers and officers from the chief priests and the Pharisees, with the servants of the elders, a great multitude with lanterns and torches and weapons. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he; take him and lead him away safely.

Jesus therefore, knowing all the things that were

coming upon him, went forth, and saith unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, was standing with them. When therefore he said unto them, I am he, they went backward, and fell to the ground. Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I told you that I am he: if therefore ye seek me, let these go their way: that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one. And Judas drew near to Jesus to kiss him, and straightway he came to him and saith, Hail, Rabbi, and kissed him. Jesus saith unto him, Friend, wherefore art thou come? Judas! betrayest thou the Son of man with a kiss? Then they came and laid hands on Jesus, and took him.

And when they that were about him saw what would follow, they said: Lord, shall we smite with the sword? Simon Peter, therefore, having a sword, drew it, and struck the high-priest's servant, and cut off his right ear. Now the servant's name was Malchus. But Jesus answered and said, Suffer ye thus far. And he said unto Peter: Put up the sword into the sheath; for all they that take the sword shall perish with the sword. Or thinkest thou that I can not beseech my Father, and he shall even now send me more than twelve legions of angels? The cup which the Father hath given me, shall I not drink it? How then should the scriptures be fulfilled, that thus it must be? And he touched his ear and healed him. And Jesus said unto the chief priests and captains of the temple and elders who were come against him, Are ye come out, as against a robber, with swords and staves, to seize me? I was daily with you in the temple, teaching, and ye stretched not forth your hands against me: but this is your hour, and the power of darkness, that the scriptures might be fulfilled. But all this is come

to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled. And a certain young man followed with him, having a linen cloth cast about him, over his naked body: and they lay hold on him; but he left the linen cloth, and fled naked.

So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, and led him to Annas first; for he was father-in-law to Caiaphas, who was high-priest that year. Now Caiaphas was he who gave counsel to the Jews, that it was expedient that one man should die for the people. And they led Jesus away to the high-priest Caiaphas, and there came together with him all the chief priests and the elders and the scribes. But Simon Peter followed Jesus afar off, and so did another disciple, unto the palace of the high priest. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple who was known unto the high priest, went out and spake unto her that kept the door, and brought Peter in.

Now the servants and the officers were standing there, having made a fire of coals in the midst of the court; and they were warming themselves, for it was cold. And Peter also was with them, standing and warming himself; to see the end. One of the maids of the high priest, she that kept the door, saw Peter as he sat in the light of the fire warming himself, and looking steadfastly upon him, said, Thou also wast with Jesus the Galilean. Art thou also one of this man's disciples? But he denied before them all, saying, Woman, I am not; I know him not; I know not what thou sayest. The high priest therefore asked Jesus of his disciples, and of his teaching. Jesus answered him, I have spoken openly to the world; I ever taught in the synagogues, and in the temple, where all the Jews come together; and in secret

spake I nothing. Why askest thou me? ask them that have heard me, what I spake unto them: behold, these know the things which I said. And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?—Now Simon Peter was standing in the court warming himself; and a little while after the first denial, when he went out into the forecourt, the cock crew. And another maid saw him, and began again to say to them that stood by, This man also was with Jesus the Nazarene. They said therefore unto him, Art thou also one of his disciples? And another said, Thou art one of them. But he again denied with an oath, and said, Man, I am not; and I know not this man. And after the space of about one hour, another confidently affirmed, and saith unto them that were there, Of a truth thou also art one of them; for thou art a Galilean; for thy speech betrayeth thee. One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? But he began to curse, and to swear, I know not this man of whom ye speak. And straightway, while he yet spake, the second time the cock crew. And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow twice, thou shalt deny me thrice. And Peter went out and wept bitterly.

Now the chief priest and the elders and the entire council sought false witness against Jesus, that they might put him to death, and they found it not. Though many bare false witness against him, their witness agreed not together. But afterward came two and spake false witness against him, saying: We have heard him say, I am able and will destroy this temple that is made with hands, and in three

days I will build another not made with hands. And not even so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying: Answerest thou nothing? What is it which these witness against thee? But Jesus held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? I adjure thee by the living God, that thou tell us, whether thou be the Christ, the Son of God. Jesus saith, Thou hast said; I am. Nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death. And the men that held Jesus mocked him and began to spit in his face and buffet him; and others covered his face and smote him with the palms of their hands, saying, Prophecy unto us, thou Christ: who is he that struck thee? And many other things spake they against him, reviling him.

Now when morning was come, all the chief priests and scribes and elders of the people, and the entire council came together to take counsel against Jesus to put him to death. And they led him away into their council, saying, If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: and if I ask you, ye will not answer. But from henceforth shall the Son of man be seated at the right hand of the power of God. And they all said, Art thou then the Son of God? And he said unto them, Ye say that I am. Then said they: What further need have we of witness? for we ourselves have heard from his own mouth. And the whole company of them rose up, and bound Jesus and brought him bound before Caiaphas into the palace,

and delivered him unto the governor, Pontius Pilate; and it was early.

Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? see thou to it. And he cast down the pieces of silver into the sanctuary and departed; and he went away and hanged himself, and falling headlong, he burst asunder in the midst, and all his bowels burst out. And the chief priest took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. And they took counsel, and bought with the pieces of silver, the reward of his iniquity, the potter's field, to bury strangers in. And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, the field of blood, unto this day. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price; and they gave them for the potter's field, as the Lord appointed me.

But the Jews themselves entered not into the judgment hall, that they might not be defiled, but might eat the passover. Pilate therefore went out unto them, and saith, What accusation bring ye against this man? They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee. Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die. And the high priest and the elders began to accuse him, saying, We found this man perverting

our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ, a king. Pilate went therefore again into the judgment hall, and called Jesus and said unto him, Art thou the King of the Jews? And Jesus stood before him and answered: Sayest thou this of thyself, or did another tell it thee concerning me? Pilate answered, Am I a Jew? Thine own nation and the high priests delivered thee unto me: What hast thou done? Jesus answered: My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews and saith unto them, I find no fault in this man. And when the high priests and the elders accused Jesus, he answered them nothing. Pilate again asked him, saying, Answerest thou nothing? Behold how many things they accuse thee of. Hearest thou not? And Jesus gave him no answer, not even to one word: insomuch that the governor marvelled greatly. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. But when Pilate heard it, he asked whether the man were a Galilean. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days. Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him. And he questioned him in many words; but he answered

him nothing. And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves. But Pilate called together the chief priests and the rulers and the people, and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. I will therefore chastise him, and release him.

Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would. And they had then a notable prisoner, a robber and murderer, called Barabbas, lying bound with them that had made insurrection, men who in the insurrection had committed murder. And the multitude cried and began to ask him to do as he was wont to do unto them. When therefore they were gathered together, Pilate said unto them, Ye have a custom that I should release unto you one at the passover: whom will ye that I release unto you? Barabbas, or Jesus, the King of the Jews, who is called Christ? For he knew that for envy the chief priests had delivered him up. And while Pilate was sitting on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him. Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. But the governor answered and said unto them, Whether of the twain will ye that I release unto you? But they cried out all together, saying, Away with this man, and release

unto us Barabbas. And Pilate spake unto them again, desiring to release Jesus, and said, What then shall I do unto Jesus who is called Christ? But they cried out all together, saying, Crucify, crucify him! And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him. But they cried out exceedingly, saying, Let him be crucified. And they were instant with loud voices, asking that he might be crucified. So their voices prevailed. And Pilate delivered up Jesus to be scourged. Then the soldiers of the governor took Jesus into the judgment hall, and gathered unto him the whole band. And they stripped him, and put on him a scarlet robe. And they plaited a crown of thorns and put in upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! And they spat upon him, and took the reed and smote him on the head, and bowing their knees, worshipped him.

And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, Behold, the man! When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. The Jews answered, We have a law, and by that law he ought to die, because he made himself the Son of God. When Pilate therefore heard this saying, he was the more afraid; and he entered into the palace again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee? Jesus answered

him, Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king speaketh against Cæsar. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King! They therefore cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, wishing to content the multitude, he gave sentence that what they asked for should be done. And he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man: see ye to it. And all the people answered and said, His blood be on us, and on our children. Then released he unto them Barabbas, who for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will to be crucified.

Then the soldiers took Jesus and removed from him the purple robe and put on him his own garments, and they led him out to be crucified, bearing his own cross. And as they came out, they found a man of Cyrene, Simon by name, coming from the country, the father of Alexander and Rufus; him they compelled to go with them that he might bear the cross after Jesus. And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry? And there were also two others, malefactors, led with him to be put to death. And they brought him unto the place, called in Hebrew Golgotha, which is, being interpreted, the Place of a Skull. And they gave him vinegar, or wine, to drink, mingled with myrrh, or gall; and when he had tasted it, he would not drink. And they crucified him at the place called the Place of a Skull, and with him the two malefactors, one on the right hand and the other on the left, and Jesus in the midst. Then was the scripture fulfilled which saith, He was reckoned with transgressors. And it was the third hour when they crucified him. And Jesus said: Father, forgive them, for they know not what they do. And Pilate wrote a title also, and put it over his head, the superscription of his accusation, JESUS OF NAZARETH, THE KING OF THE JEWS. This title therefore read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and in Latin, and in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews. Pilate answered, What I have written, I have written. The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my garments among them, and upon my vesture did they cast lots. And they sat and watched him there. These things

therefore the soldiers did, and the people stood beholding. But there were standing by the cross of Jesus his mother and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour the disciple took her unto his own home.

And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buildest it in three days, save thyself! If thou art the Son of God, come down from the cross. In like manner also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he can not save. If this is the Christ and the King of Israel, the chosen of God, let him save himself; let him now come down from the cross that we may see, and we will believe on him. He trusted on God; let him deliver him now, if he desireth him: for he said, I am the Son of God. And the robbers also that were crucified with him cast upon him the same reproach. And the soldiers also mocked him, coming to him, offering him vinegar, and saying, If thou art the King of the Jews, save thyself. And one of the malefactors who were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and rebuking him, said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise. And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour, the sun's light failing. And at the ninth hour Jesus cried with a loud voice, Eloi,

Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. After this, Jesus knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. There was set there a vessel full of vinegar: and straightway one of them ran and took a sponge and filled it with vinegar and put it on a reed and brought it to his mouth and gave him to drink. And the rest said, Let be; let us see whether Elijah cometh to take him down. When Jesus therefore had received the vinegar, he said, It is finished. And Jesus cried again with a loud voice, saying, Father, into thy hands I commend my spirit. And having said this, he bowed his head and gave up his spirit. And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. And when the centurion who stood by over against him, and they that were with him watching Jesus, saw that he so cried out and gave up the ghost, and saw the earthquake, and the things that were done, they feared exceedingly and glorified God, saying, Certainly this was a righteous man and the Son of God. And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. And all his acquaintance and the women that followed with him from Galilee, stood afar off, seeing these things: among whom were both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome, the mother of the sons of Zebedee, who when he was in Galilee, also had followed Jesus,

ministering unto him; and many others who had come up with him unto Jerusalem.

The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and brake the legs of the first, and of the other who was crucified with him: but when they came to Jesus, and saw that he was dead already, they brake not his legs: howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they have pierced.

And when even was come, it being the Day of Preparation, the day before the sabbath, there came Joseph, a man of Arimathea, a city of the Jews, a good and rich man, a righteous and honorable councillor who had not consented unto their counsel and deed, and who was himself looking for the kingdom of God. He was a disciple of Jesus, but secretly for fear of the Jews. This man went in boldly unto Pilate, and asked of him that he might take away the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked of him whether he had been any while dead. And when he learned it of the centurion, he granted the body to Joseph, and commanded that it be given up. And Joseph purchased a linen cloth. And there came also Nicodemus, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound weight. So they took the body of Jesus, and bound it in linen cloths

with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new tomb, which was Joseph's, which he had hewn out in the rock, wherein was never man yet laid. There then because of the Jews' Preparation, as the sabbath drew on, and the tomb was nigh at hand, they laid Jesus, and rolled a great stone to the door of the tomb, and departed. But Mary Magdalene was there, and the other Mary, the mother of Joses; they sat over against the sepulchre, with the other women who came up with him from Galilee, and beheld where and how his body was laid. And they returned, and prepared spices and ointments. And on the sabbath they rested according to the commandment. But on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said unto them, Ye have a guard: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.



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